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is like that of the first, sweet and
good. The Commandments of God
are Marrow to the Saints as well as
the promises, and they shall never
taste the Marrow of the promise who
distaste the Commandments. This
little Treatise breaketh the Bone,
the hard part of the Command-
ments by a plaine Exposition, that so
all, even Babes in Christ, yea, such as
are yet out of Christ, may suck out
and feed upon the Marrow by pro-
fitable meditation.

6 Septemb. 1648.

Joseph Cary.

Michael Abbott
his Bookd 1712

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THE
M A R R O W
O F
Moderne Divinity.

The second part.

Touching the most plainie,
pithy, and spirituall Exposition of
the ten Commandments, the examina-
tion of the heart and life by them, the
reason why the Lord gave them, and the use
that both unbelievers, and believers
are to make of them.

Profitable for any man who either desires
to be driven out of himself to Christ, or so
to walk as that he may please Christ.

In a Dialogue, betwixt

{EVANGELISTA, a Minister of the Gospell.
NOMOLOGISTA, a pratlet about the Law.
And NEOPHITUS, a young Christian.

Whereunto is added the difference be-
twixt the Law and the Gospell.

By E. F. Author of the first part.

I T I M . I . 8 . *W e know that the Law is good if
a man use it lawfully.*

London, printed for John Wright at the
Kings head in the old Bayley. 1649.

And^d Muffett

His Book

1721



To the right Honourable
JOHN WARNER Lord
Mayor of the most renowned
City of *London*,

E. F. wisheth a most plentifull
increase of Spirituall Wisdome,
and all necessary graces for the
discharge of his duty, to the
glory of God and the good
of his people.

Right Honourable,

He Rod of Gods judge-
ments hath beene now
long upon us, which
wee by our manifold
finnes have procured, according

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as it is said concerning Jerusalem, Jer. 4. 18. Thy way and thy doings have procured these things unto thee. And have we any just ground to hope, that till the Cause be taken away the Effect will cease? can we expect that the Lord will turne away his judgements till we turne away from our sinnes? and can we turne away from our sins before we know them? and can we come to know our sins any otherwise than by the Law? doth not one Apostle say, that sinne is the transgression of the Law, 1 Joh. 3. 4. and doth not another Apostle therefore say, that by the Law is the knowledge of sin, Rom. 3. 20. Surely then, a Treatise

Dedicatory.

tise wherein is shewed what is required and what is forbidden in every Commandment of the Law, and so consequently what is sinne, must needs be for this cause and at this time very seasonable. But yet alas, such is the power of sin and the dominion of Satan in many mens hearts, that although there be never so many Treatises written, nor never so many Sermons preached upon this subiect, yet do they either remaine wilfully ignorant of their sinnes, or else though they know them yet will they not forgoe them, but rather chuse wilfully to wallow on in the mire of iniquity, so sweet and deare are their sinnes unto them. But what then, must they be fuf-

A 4 fered

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ferred so to gae on without restraint? No, God forbid. Such persons as the Law and Love of God will not constraine, such must the execution of Justice restraine, upon such must the penalty of the Lawes of the Land (being grounded upon Gods Lawes) be by the civill Magistrate inflicted. And for this cause is it that the King is required when he sitteth upon the Throne of his Kingdome to write him a copy of the Law of God in a book, D^ent. 17. 18. And for this cause it is that the civill Magistrate is called, The Keeper of both Tables; for saith Luther, God hath ordained Magistrates and other Superiours,

On Gal.

151.

and

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and appointed Lawes, Bounds,
and all civill Ordinances, that if
they can do no more, yet at least
they may bind the Devils bands,
that he rage not in his bondslaves
after his own lust. And hence it is
that the Apostle speaking of the
civill Magistrate saith, If thou
doe that which is evill be a-
fraid, for he beareth not the
sword in vaine, *Romans 13. 4.*
Wherefore, Right Honourable,
God having called you to weld
the Sword of Authority in the
most famous City of this King-
dome, I a poore Inhabitant there-
of, the Author of this ensuing
Dialogue, have through the ad-
vice and perswasion of some god-
ly Ministers, and through the

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consideration of the sutablenesse
of the subiect with your place,
beene moried to take the boldnesse
to offer this worke to your worthy
Name and Patronage (not for
that I doe conceive your Honour
is ignorant of your Duty, nor yet
for that I see you to neglect your
Duty, for your Christian in-
tegrity in your place , and your
zealous forwardnesse to reforme
things amisse by punishing of evil
doers doth to me witnesse the con-
trary) but rather to incourage
your Honour to continue your
godly course in the wayes of wel-
doing, and to advance forward
in paths of piety, being more
swift in your motion now to-
wards the end of your Race
(your

Dedicacory.

(your yeare I meane) that so
your Master Christ may have
cause to say concerning you as
hee once did concerning the
Church of Thyatira, I know thy
works, and charity, and ser-
vice, and faith, and thy works,
and the last to be more than
the first, Revel. 2. 19. yea and
that it also may be said concern-
ing you, Well done thou good
and faithfull servant, thou hast
beene faithfull over a few
things, I will make thee Ruler
over many things, enter thou
into the joy of thy Lord, Mat.

25. 21.

And so most humbly begging
of your Honour, that these my
poore labours may be accepted,
and

The Epistle, &c.

and that under your Honours
Name they may goe forth into the
world, and praying the Lord of
power, and the God of all grace
to multiply his Spirit upon your
Honour, with all the bl. ffruits
of the same, I take my leave and
rest,

Your Honours most humble
servant to be commanded

E. F.



The Author, to the well affected Reader.

Good Reader,

Doe confesse there are so many both Godly and Learned Expositions upon the ten Commandments already extant, that it may seeme needless to adde any more unto that number ; Neverthelesse, I pray thee doe not thinke it impossible, but that God may by such a weake instrument as I my self am, shew his power in doing something more touching this subject then hath yet beene done ; I doe confess I have had good helpe from the labours of others, and have made much use thereof, especially for matter, yet have I not confined my discourse within the compasse of what I have found in other booke, but have from the warrant of the word of

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of God taken the boldnesse to in-
large it, both as touching the matter
and manner, and especially touching
the application, wherein I have en-
deavoured to give both beleevers,
and unbeleevers their distinct portion,
by distinguishing betwixt the ten
Commandments as they are the
Law of workes, having the promise
of eternall life, and the threatening of
eternall death anexed to them, and
so applying them to the unbeleever;
and as they are the Law of Christ,
having the promise of eternall life,
and the threatening of eternall death
seperatrd from them, and so apply-
ing them to the beleever; I have not
denied, but acknowledged, yea and
proved, that the Law of the ten
Commandments truly expounded,
are to be a perpetuall rule of life to
all mankind, yea to beleevers them-
selves, for though the spirit of Jesus
Christ doe according to his promise
write this Law in their hearts as their
inward rule, yet in regard that whilst
they live in this world it is done but

in

in part, they have need of the ten Commandments to be unto them as an outward rule: for though the spirit have begotten in them a love to this Law, and wrought in them a willing disposition to yeeld obedience thereunto, yet have they need of the Law to be unto them as a glasse, wherein they may see what the will of God is, and as a rule to direct them how to actuate their love and willingnesse, so that as a precious Godly Minister of Jesus Christ truly faith, the spirit within, and the Law without, *Is a Lamp unto their Feet, and a light unto their Pather, Psal. 119. 105.*

But yet I do conceive that Expositors on the Commandments should not onely endeavour to drive on their designes to that end, and there terminate their endeavours, as if there were no further use to be made of the Law, neither in beleevers nor in unbeleevers, but they should aime at a further end, an end beyond this, especially in unbeleevers, and that is to discover to them how far short they

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they come of doing that which the Law requireth, that so they may not take up their rest in themselves, but hasten out of themselves to Jesus Christ, and that beleevers by beholding their owne imperfections should take occasion to humble themselves and cleave the more close unto him by faith.

For when by way of Exposition, it is onely declared what is required and what is forbiden in every Commandment, with exhortations, motives and meanes to doe thereafter, it hath been observed that divers both prophane & meere civill honest people upon the hearing or reading of the same, have concluded with themselves that they must either alter their course of life, and strive and endeavour to do more then they have done, and better then they have done, or else they shall never be saved, and hereupon they have taken up a forme of Godlinesse, in hearing, reading, and praying and the like, and so have become formall professors, and therein have rested, coming

To the Reader.

coming far short of Jesus Christ, yea, and believers themselves have sometimes taken occasion thereby, to conceit that they must doe something towards their owne justification and salvation.

Wherefore I, yet not I, by any power of mine owne, but by the grace of God that is with me, have endeavoured not onely to shew what is required and what is forbidden in every Commandment, but also that it is impossible for any man, whether he be an unbeliever or a believer, to keepe any one Commandment perfectly, yea, or to doe any one action or duty perfectly, that so by the working of Gods Spirit in the reading of the same, men may be moved, not onely to turne from being profane or meere civill honest men, to be formall professors, but that they may be driven out of all their own workes and performances unto Jesus Christ, and so become Christians indeed, and that those who are Christians indeed, may thereby be moved to

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prize Jesus Christ the more, and if
the Lord shall but be pleased to en-
able either my selfe, or any other
man or woman, to make this use of
this ensuing Dialogue, then shall not
my labour be in vaine, but my hearts
desire and prayer to God shall bee,
that many may receive as much good
by the Marrow which is contained in
this second Bone, as they say they
have done by that which is contained
in first, that so God may be glorified
and their soules edified, and then
have I my reward; onely let me beg
of thee (that for what good thou
receivest thereby) thou wilt beg at
the throne of grace for me, that my
faith may be increased and so my love
inflamed towards God, and towards
man for Gods sake, and then I am
sure I shall keepe the Law more per-
fectedly then I have yet done. The
which that we may all doe; the
grace of our Lord Jesus Christ be with
all our spirits. Amen.

Thine in the Lord Jesus Christ

This 21 of Sept.

1648.

E. F.



To the ingenious Reader.



Art thou a friend or an enemy? whether the one or the other, sure I am, thou art much concerned in this Treatise.

Should I particularize the usefulness of what's herein delivered, would it not swell to a Book of bulk?

There is that scattereth and loseth nothing, as the wise man speaketh, 'Tis knowledge and love, the more they spread and dilate themselves, the greater is their growth.

A sea is a congregation of waters; all graces in Christ are as a confluence and congregation of shining favours from the Father of spirits; for he's the ocean of rest and fulnesse; from this fountaine comes all rivers, stremes, and beames of light and life; and effects are more copiously in their causes than in themselves, as water is more eminently

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in the element and fountaine than in
the stremes.

Try and thou shalt finde this Author
hath been at the well head, and having
received wherewithall to draw, hath
thence made occults, occulars, darke
things cleere, and massie things light;
peruse him well and thou wilt be a gai-
ner. for פָּנָא נְבָא The expounder of
secrets hath taught him. There are two
grand testimoniall discoveries of God in
Scripture, the one legall, the other Evan-
gelicall, Law, and Gospell; the one lets
us know what God is in himselfe, the
other what he is in his Sonne to us. I
finde them both united in the twenty of
Exodus, where the list named hath the
first place, as a preface to what should
follow; sweet is that saying, I am the
Lord thy God, and vers. 3. Thou shalt
have none before me.

What! that such a saying should be
heard on Mount Sinai, a mount that
burnt with fire! that God should speake
out himselfe as their own Lord, in thun-
drings and lightnings, with sounds of
terrible

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terrible trumpets, that there should be the face of a Sion on that Mount, words of terror, and words of delight, words of pleasure and displeasure at once; a people of Gods delight, and a God the delight of his people. Is not this the Law Evangelized? And will not this, O mortall weight, let thee see his Commandments are not grievous? Quod leyius mandatum eò gravius peccatum. The more grievous then is the breach of them; is not this a tempering offrowns with smiles, weigh it wisely and well; will you hear God the Lord speake out to a people, I am thine once more? then read Hos. 3. 2, 3. where you have a peece of Gospell like to this.

Captive woman bought for Fifteene peeces of silver, and an Homer of Barley, and an half Homer of Barley, thou shalt abide for me, thou shalt not be for another. So I will be for thee; as if God should say, I consent, say amen, to the contract or bargaine, That I will be thy husband and thou shalt be my spouse. So at the giving out of the Law, God begins

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begins first with the relation that is betwene him and his people, viz. I am God, I made you, therefore thinke not much that I command you, I am your God, I serve you, will you not then serve me? I have said you shall command me, *Isai.45.11.* Concerning the workes of mine hands command you me.

O that you would suffer me to command you, and you your selves yeeld obedience; God is the husband, his people the Spouse, the wife of his youth, his first and onely one, his first and last wife, and as the Author tels thee, husbands and wives should do for each other.

I am thy God, saith the Lord, that hath done for thee, done great things for thee, I am he that brought thee out of Egypt, and bought thee out of bondage, thou hast been a slave, but serve me, and I'll make thee a King; thou hast been a vessell to an earthly Prince, a wicked Nation and generation, but I'll Reprove Kings for thy sake, *1 Chron. 16. 23.* And thou shalt rule Nations with a rod of Iron, *Rev.2.26,27.* All this,

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this have I done for thee, and made sure
to thee, now heare what thou must do for
me, Thou shalt keep close to me, have
none other Gods besides me. Notwith-
standing all this, Is dat qui mandat
qui jubet ille juvat. He gives who
commands, and helps to performe what
be commands. O blessed Mr. ! woe to
the man that serves an earthly Mam-
mon instead of thee. This , even this,
made the Father breathe out sweetly,
Da Domine quod jubes & jube quid
vis, Lord give me what thou requirest
from me, and then command what thou
wilt. Moses may preach Law and a
Curse to the stiff-necked Jewes ; and
Christ may preach Gospell to the hard-
hearted Pharisee, yet are they not drawn
or driven. Sounds and syllables of a
thousand hel's , and as many heavens,
are alike fruitlesse and uselesse, if there
be not a Gospell spirit to give an omni-
potent pull, and translate the man out of
his element.

Art thou a beleever , and saist thou
art free from the Law ? art not under

To the Reader.

the Law in a sense? consider first the Gospell-love of Jesus Christ, frees thee from the Law as a Curser, but not from the Law as a pedagogue. For after a soule is brought home to Christ, though love be the immediate Lord that commands and constraines into the obedience of Christ, yet law is the mediate Lord, and love workes by law, as the will of the loveliest Lord. Will not this consideration sweeten the somerst precept.

Christ's love shed abroad in a soule workes upwards and facilitates Law; and though corrupt will, before Christ came, was a wicked tyrant, and lust a lawlesse landlord, which brought the man under the Law-curse, yet Christ being come, brings the soule and whole man under the Lawes command, having first taken the Law-rod into his owne hand, and broken and spent it on his owne back.

Hence the Law which was forcing by power, becomes fettering by love, Christ's owne silken oard. Add to this, that the

Law

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Law leaves not off to be a rule of righteouſneſſe, because it giues not grace to obey; for then the Gospell ſhould be no rule of faith, because it giues no grace to beleeve, and God requires no more than he giues, in the one or in the other.

Take a hint of the diſſerences that ſtwinxiſt the Law and Gospell thus: under the Law, the Covenant of workeſ, one ſlip from the way of life bolteth the paradiſe doore againſt the offendour, and into it againe he cannot enter, the Law knowes no ſuſh thing as re pen tance, Gal. 3.10. Deut. 27.26.

But the Covenant of grace, being made with a poore undone ſinner, a ſlip, an act of unbeli eſ, doth not forfei t the mercy of the Covenant, the Covenant ſtands firme that there may be a repetition of grace ſtill; and though a graciouſ childe ſhould not ſin ne againſt a graciouſ father, yet can he not ſin the unpardonable ſin, and ſin away an eter nall Pri eſt and Covenant out of heaven.

Secondly, the Law ſtintis the mea ſure of thy obedience even to the highest degree, thy whole ſoule, might and ſtrength, any leſſe is the forfei ting of the life that ſtlaſting, ever laſting

To the Reader.

lasting; but the Covenant of grace stints no weake soule, Christ's racks not, crying out, The strongest faith or none at all, many who were poore bruised reeds on earth, are now mighty cedarers, high, tall, greene, growing on the binkes of the river of life.

What then if Adam be the first in heaven, and David be but as he desired, the keeper of the doore, yet his seeing the Throne and the Lamb that sits thereon, is enough to him.

In a word, the theame or subject of this Treatise is (as Paul speaks) holy and spirituall, the manner and method of handling of it, very savoury, familiar, and plaine. Reader, blesse thou the Lord that thou liuest in a Land of light and life, and blesse God for this Author, who hath like the Bee, painefully fetched this honey out of various flowers, and at last brought it into this hive. Farewell in the Lord.

Thine if thou be Christ's
Samuel Moore.

From my study in
Brides Church
yard, Septemb.

22. 1648.

Reader,

Reader,

IT is reported of Linacrus, reading a Sermon of Christ's in the Mount, and considering the conversation of men in the world, said, *Either this is not Gods Gospell, or we are not Gods people.* Looke abroad into the world, and (if thine eye be not carnall) thou wilt finde that most men live without God in the world, many having conscience of divine power, yet few knowing God in Christ, some ignorant for want of teaching, others ignorant for want of will to be taught; a price they have (as Solomon saith) in the hand to get wisdom, but they have no heart to it, despising knowledge and hating it, casting it at their heeles, *Psal. 50. 17.* some knowing but not doing, others knowing and doing something materially good, theologically evill, yet *Eph. 2. 12.* *Pro. 17. 16.* reposing

To the Reader.

reposing the weight of their soules upon the crasie bottome of their duties ; ignorance of the spirituall sense of the Law and of the right use of it appertaining unto unbeleevers and beleevers, is a maine ground of the latter.

This Treatise will help thee to understand both ; and as in *Ezekiel's vision*, *Vota erat in rota*, thou hast Gospell in the Law, and Law in the Gospell.

Art thou in thy sinnes and out of Christ ? here thou maist see the exorbitances of each wheele, both of soule and body , and that all thy doings are a ladder too short to reach heaven. O happy thou, did thy soule faddome her own misery, werst thou more out of love with thy selfe, thou wouldest be more in love with Christ ; were thy self-confidences levelled , thy breathings after Christ would be more earnest, thy leanings upon Christ with greater confidence.

Art thou in Christ, here thou maist see

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see what use thou art to make of the Law ; lawlesse profane liberty ought not to be by thee pleaded for or practised, *Tace lingua loquere*. Indeed many a mans life speakes what he is, though his tongue be silent, like *Erasmus* ruffain, that carried by the one side a gay guilded testament, and by the other side a good bottle of sack ; many that heare much, and talke more, haying Gods Law in their mouthes, yet hating to be reformed. Christian, it is thy duty to endeavour to keep the whole Law of God, the Gospell requires obedience as well as the Law ; yea, the Gospell wils no lesse inward or outward holiness than the Law : And if thy nature be spirituallized, though thou be not able, yet thou wilt be willing to obey the Law of God in the highest degree, and thy comming short of Gospell service will call for thy laying out of Gospell sorrow. Whoever thou art, take heed of being wedded to thine owne blindnesse ; if thou
beest

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be'est blinde, thou art blinde at noon day ; thou and I have cause to blesse God for his affliting grace vouchsafed unto this Author, who (I dare say) knowes much of God, and therefore not a little of himself. The blessing of heaven go along with his labours ; this is and shall be the earnest prayer

Of thine affectionate servant in the Gospell

JOHN CRADOCOT.

Reader,

Reader,

Everything is, and is to be judged,
not according to its outside and Joh. 7. 2
appearance but according to its more
hidden and inward being : Therefore
the Stoicks call the soule ~~to~~ ^{the} hominis
the all of man or all the man; and Solo-
man speaking of the evill-eyd or envi-
ous man, saies of him, Prov. 23. 7. As
he thinketh in his heart so is he; and
the Lawers say of the Law, Mens legis
est lex, the minde or meaning of the
Law is the Law. They then which ac-
quaints thee with things in this kind,
should be most acceptable and welcome
to thee, among which thou maist reckon
this Author for one; who hath fished
out the meaning and use of the Law, in
which, as in a glasse, thou maist see (if
thou forget not) what manner of man
thou oughtest to be in all manner of
conversation toward God, toward thy
selfe, and towards others. The * ten ^{* Deca-}
Commandments or ten words (which
Christ contracted into, two Mat. 22. 40.
and which are wrapt up in this one
word

To the Reader.

word, Love) though for the letter of them they take up but a little roome, yet they are in their meaning exceeding broad and comprehensive; and though the letter be the word of God, tis the spirit or inward meaning which is the will and minde of God; not as if there were any thing in the letter which was not in the meaning, but that the meaning is of far larger extent then the words doe expresse; now the meaning being exprest so briefly, and in so few words became obscure; and hence it was that the Scribes, Pharisees and Lawyers were so much in the darke, as to the meaning of the Law, supposing that there had not beeene any subintelligitur at all. Now lest thou, Reader, shouldest stumble at the same stone, heres a light to guide thee. I shall say no more, for the wine is so good that it needs no bush, only to tell thee that tis here to be sold.

Ralph Venning.



THE
Marrow
OF
Moderne Divinity.

The Second Part.

Interlocutors.

Evangelista, a Minister of the Gospel.

Nomologista, a pratler of the Law.

And *Neophitus*, a young Christian.

Neo. Sir, here is our neighbour *Nomologista*, whom, as I suppose, is much mistaken, as touching a point that he and I have had some conference

rence about ; And because I found you so ready and willing to informe and instruct me when I came to you with my neighbours *Nomista* and *An-tinomista*, I have presumed to intreat him to come along with me to you ; assuring both my self and him , that we shall be welcome to you, and that you will make it appeare he is deceived.

Eva. You are both of you very kindly welcome to me, and as I have been willing to give you the best instruction , when you were formerly with me, even so God willing shall I be now ; wherefore I pray you let mee understand what the point is, wherein you doconceive he is mistaken.

Neo. Why Sir this is the thing , He tels me he is perswaded that he goes very neare the perfect fulfilling of the Law of God , but I cannot be perswaded to it.

Eva. Whar say you , Neighbour *Nomologista*, are you so perswaded ?

Nom.

Nom. Yea, indeed Sir, I am so per-
swaded, for whereas you know the
first Commandment is, *I am the Lord*
thy God, thou shalt have none other Gods
before my face. I am confident I
have the onely true God for my God
and none others.

And whereas the second Com-
mandment is, *Thou shalt not make to*
thy selfe any graven Image, &c. I
tell you truly, I do defie all graven
Images, and do count it a great folly
in any man, either to make them, or
worship them.

And whereas the third Command-
ment is, *Thou shalt not take the Name*
of the Lord thy God in vaine. It is well
knowne that I am no swearer, nei-
ther can I abide to heare others to
sweare by the Name of God.

And whereas the fourth Com-
mandment is, *Remember that thou*
keepe holy the Sabbath day. I am sure
I do very seldom either worke or
travell on that day; but do go to the
Church both forenoone and after-

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Part 2. *The Marrow of*

noone; and do both reade and heare
the Word of God read when I come
home.

5. And whereas the fifth Command-
ment is, *Honour thy Father and Mo-
ther, &c.* I thanke God I was very
carefull to do my duty to my Parents
when I was a childe.

6. And whereas the sixth Command-
ment is, *Thou shalt not kill.* I thank
God I never yet murthered either
man, woman, or childe; and I hope
I never shall.

7. And whereas the seventh Com-
mandment is, *Thou shalt not commit
adultery.* I thank God I was never
given to women, God hath hitherto
kept me from committing that sin,
and so I hope he will do whilst I
live.

8. And whereas the eighth Com-
mandment is, *Thou shalt not steale.*
I do not remember that ever I tooke
the worth of twelve pence of any
mans goods in all my life.

9. And whereas the ninth Com-
mandment

ment is, *Thou shalt not beare false witness against thy neighbour.* I thanke God I do abhor that sin, and was never guilty of it in all my life.

And whereas the tenth Commandment is, *Thou shalt not covet.* I thank God I never coveted nothing but what was mine owne in all my life.

Eva. Alas neighbour *Nomologista*,
the Commandments of God have a
larger extent than it seems you are
aware of; for it seems you do imagine
that the whole Morall Law is confi-
ned within the compasse of what you
have now repeated; as though there
were no more required or forbidden
then what is expressed in the words
of the ten Commandements; as
though the Lord required no more
but the bare externall or actuall per-
formance of a duty; and as though
he did forbid no more then the bare
abstinence and grosse acting of sinne.
The very same conceit of the Law of
God the Scribes and Pharisees had;
and therefore it is no marvell though

10

miniſter

you imagine you keepe all the Commandments even as they did.

a yoratstor Nom. Well Sir, if I have been deceived, you may do well to instruct me better.

nifor

Eva. I shall endeavour to do it with all my heart, as the Lord shall be pleased to enable me; And because I begin to feare that it is not your case alone to be thus ignorant of the large extent, and the true sense and meaning of the Law of God; I also begin to blame my self, for that I have not taken occasion to expound the Commandments in my publick Ministry since I came amongst you; and therefore I do now resolve by the help of God very speedily to fall about that work; And I hope I shall then make it appeare unto you that the ten Commandments are but

Exod. 34. an epitomy or an abridgement of the
 27. Law of God, and that the full exposition thereof is to be found in the Bookes of the Prophets and Apostles called the old and new Testament.

Neo.

a young
Christian

Neo. Indeed Sir I have told him that we must not stick upon the bare words of any of the ten Commandments, nor rest satisfied with the bare literall sense, but labour to finde out the full exposition and true spirituall meaning of every one of them, according to other places of holy Scripture.

Eva. If you told him so, you told him that which is most true; for he that would truly understand and expound the Commandments, must do it according to these six Rules.

mini / 105

First, he must consider that every Commandment hath both a negative and an affirmative part contained in it; that is to say, where any evill is forbidden, the contrary good is commanded; and where any good is commanded, the contrary evill is forbidden; for saith Ursinus Catechisme, *The Lawgiver doth in an affirmative Commandment comprehend the negative; and contrariwise, in a negative he comprehendeth the affirmative.*

Psal. 34.14
Isa. 1.16.

17-

pag. 529.

C 4 Secondly,

8. Part 2. *The Marrow of*

Grounds
of Religi-
on, p. 207.

Secondly, he must consider that under one good action commanded, or one evill action forbidden, all of the same kinde or nature are comprehended, yea, all occasions and means leading thereunto; according to the saying of judicious Virell, *The Lord minding to forbid divers evils of the same kinde, he comprehendeth them under the name of the greatest.*

3. Thirdly, he must consider that the Law of God is spirituall, reaching to the very heart or soule, and all the powers thereof; for it chargeth the understanding to know the will of God; it chargeth the memory to retaine; and the will to chuse the better and to leave the worse; it chargeth the affections to love the things that are to be loved, and to hate the things that are to be hated, and so bindeth all the powers of the soule to obedience, as well as the words, thoughts, and gestures.

4. Fourthly, he must consider that the Law of God must not onely be

the

the rule of our obedience, but it must also be the reason of it ; we must not onely do that which is there commanded, and avoid that which is there forbidden, but we must also do the good because the Lord requireth it, and avoid the evill because the Lord forbiddeth it ; yea, and we must do all that is delivered and prescribed in the Law, for the love we beare to God ; the love of God must be the fountaine, the impulsive and efficient cause of all our obedience to the Law.

*Urfin.**Cat. pag. 37*

Fifthly, he must consider that as our obedience to the Law must arise from a right fountaine, so must it be directed to a right end, and that is, that God alone may be glorified by us ; for otherwise it is not the worship of God, but hypocrisy, saith *Urfinus* Catechisme ; so that according to the saying of another godly Writer, the finall cause or end of all our obedience, must be Gods glory ; or which is all one, that we may please him, for in seeking to please God we glorifie

5.

*Pag. 528.**Cor. 10.**Mr. Whare**ley Gods
husb.**Pag. 120.*

31.

glorifie him : and these two things
are alwaies co-insident.

6. Sixthly, he must consider that the Lord doth not only take notice what we do in obedience to his Law, but also after what manner we do it, and therefore we must be carefull to do all our actions after a right manner, *viz.* humbly, reverently, willingly, and zealously.

Kristian *Neo.* I beseech you Sir, if you can
spare so much time, let us have some
briefe exposition of some, if not of
all the Commandments before we go
hence according to these Rules.

Minifter *Eva.* What say you, Neighbour
Nomologista, do you desire the same?

Erathor of law *Nom.* Yea Sir, with all my heart, if
you please.

Minifter *Eva.* Well then, although my occa-
sions at this time might justly
pleade excuse for me ; yet seeing that
yon do both of you desire it, I will
for the present dispense with all my
other businesse, and endeavour to ac-
complish your desires, according as
the

the Lord shall be pleased to enable me; And therefore I pray you understand and consider, That in the first Commandment there is a negative part expressed in these words, *Thou shalt have none other Gods before my face*: And an affirmative part included in these words, *But thou shalt have me onely for thy God*; for if we must have none other for our God, it implies strongly that we must have the Lord for our God.

Neo. I pray you Sir begin with the ^{young} affirmative part, and first tell us what ^{christi} the Lord requireth of us in this Commandment?

Eva. In this first Commandment the Lord requireth the duty of our hearts or soules, *Prov. 23. 26.* that is to say, of our understanding, wils, and affections, and the effects of them.

Neo. And what is the duty of our ^{young} *christi* understandings?

Eva. The duty of our understandings is to *know God*, *1 Chro. 28. 9.* Now the end of knowledge is but

the

Andr. on the Com. pag. 125.

the fulnesse of perswasion, even a settled belief which is called Faith, so that the duty of our understandings is so to know God, as to beleeve him to be according as he hath revealed himself to us in his Word and works, *Heb. 11. 6.*

Neo. And how hath the Lord revealed himself to us in his Word?

Eva. Why he hath revealed himself to be most wise, *Rom. 16. 27.* most mighty, *Deut. 7. 21.* most true, *Deut. 32. 4.* most just, *Neh. 9. 33.* and most mercifull, *Psal. 145. 8.*

Neo. And how hath he revealed himself to us in his works?

Eva. He hath revealed himself in his works, to be the Creator of all things, *Exod. 20. 11.* and the preserver of all things, *Psal. 36. 6.* and the governour of all things, *Psal. 135. 6.* and the giver of every good gift, *Jam. 1. 17.*

Neo. And how must our knowledge of God and our belief in him be expressed by their effects?

Eva.

Eva. We must expresse that we know and beleeve God to be according as he hath revealed himself in his Word and Workes, by our remembring and acknowledging him whensoever there is occasion for us so to do.

As for example: when we read or hear those judgements that the Lord in his Word hath threatned to bring upon us for our sinnes, we are to expresse that we do remember and acknowledge him to be most mighty, true, and just, by our fearing and trembling thereat, *Psal. 119.120. Hab. 3.16.* And when we read or heare of blessings that the Lord in his word hath promised to bestow upon us for our obedience, then we are to expresse, that we do remember and acknowledge him to be most true and mercifull, by our obedience unto him, and by our trusting in him, and relying upon him, *Gen. 32.9.* And when we behold the excellent frame of Heaven and Earth, and the creatures

Deut. 28.

16.

Deut. 28.2.

tures contained therein, then we are to expresse, that we do remember and acknowledge the Lord to be the Creator and Maker of them all, by our praising and magnifying his Name, *Psf. 136.5. Psf. 139.14.* And when the Lord doth actually inflict any judgement upon us, then we are to expresse that we do remember & acknowledge him to be the governour of all things, and most mighty, wise, and just, by humbling our selves under his mighty hand, *I Pet. 5. 6.* and by judging our selves worthy to be destroyed for our iniquities, *Ezek. 36. 31.* And by bearing the punishment thereof, *Lev. 26. 41.* with willing, patient, contented submission to his will and pleasure, *Psal. 39. 9.* And when the Lord doth actually bestow any blessing upon us, then we are to expresse, that we do remember and acknowledge him to be the most mercifull giver of every good gift, by our humble acknowledging that we are unworthy of the least of his mercies,

Gen.

Gen. 32.10. and in giving him thanks
for all things, 1 Thes. 5.18. And thus
have I shewed unto you what is the
duty of our understandings.

Neo. I pray you, Sir, let us in the
next place heare what is the duty of
our wils

Eva. The duty of our wils is to
chuse the Lord alone for our portion,
Psal. 16.5. Psal. 119.57.

Neo. And how must we expresse
that we have chosen the Lord for our
portion?

Eva. By our loving him with all
our hearts, with all our soules, and
with all our might, Dent. 4.6.5.

Neo. And how must we expresse
that we do thus love the Lord?

Eva. We must expresse that we do
thus love the Lord, by the acting of
our other affections, as by our desire
of most neere communion with him,
Phil. 1.23. and by our delighting most
in him, Psal. 37.4. and by our rejoyn-
cing most in him, Phil. 4.4. and by
our fearing most to offend him,

Mat.

Mat. 10. 28. and by our sorrowing most for offending him, *Luk.* 22. 62. and by being most zealous against sin, and for the glory of God, *Rev.* 3. 19. And thus have I shewed you what the Lord requireth in the affirmative part of this Commandment.

Neo. I pray you Sir proceed to the negative part, and shew us what the Lord forbiddeth in this Commandment?

Eva. In this first Commandment is forbidden ignorance of God, *Jer.* 4. 22. and so also is unbelief, or doubting of the truth of Gods Word, *Isa.* 7. 9. And so also is the want of fearing the threatnings of God, *Deut.* 28. 58. and the fearing the threatnings of men either more, or as much as the threatenings of God, *Isa.* 51. 12, 13. And so also is the want of trusting unto, or relying upon the promises of God, *Luk.* 12. 29. and the trusting or relying upon our selves, mens promises, or any other thing, either more or as much as we do upon God, *Jer.* 17. 5.

Luk.

Luk. 12.20. and so also is the want of acknowledging the hand of God in the time of affliction, Isa. 26. 11. and acknowledging that the rod can smite without the hand of God, Joh. 19. 31. and so also is the want of humbling our selves before the Lord, Dan. 5. 22. and pride of heart, Prov. 16. 5. and so also is impatience, and discontentednesse under the chastising hand of God, Exod. 17. 2.. and not returning unto him that smiteth us, Isa. 9. 13. and so also is our forgetfulnesse of God, in not acknowledging his mercifull and bountifull hand in reaching forth all good things unto us in the time of prosperity, Psal. 78. 11. Deut. 32. 18. and so also is our sacrificing to our owne nets, Hab. 1. 16. in ascribing the coming in of our riches to our owne care, paynes, and diligence in our callings, Deut. 8. 17. and so also is unthankfulnesse to the Lord for his mercies, Rom. 1. 21. and so also is our want of love to God, 1 Cor. 16. 22. and our loving any Creature either.

more than God, or equall with God,
Mat. 10.37. and so also is our want of
desiring his presence, *Job 21. 14.* and
our desiring the presence of any crea-
ture either more or so much as God,
Prov. 6.25. and so also is our want of
rejoicing in God, *Deut. 28. 47.* and
our rejoicing either more or as much
in any thing as in God, *Luke 10. 20.*
and so also is our want of fearing to
offend God, *Jer. 5. 22.* and our fear-
ing to offend any mortall man either
more or as much as to offend God,
Prov. 29.25. and so also is our want of
sorrow and grief for offending God,
I Cor. 5. 2. and our sorrowing more
or as much for any worldly losse or
crosse, as for our sinning against God,
I Thess. 4. 15. And so also is our want
of zeale, or our luke-warmnesse in
the cause of God and his truth, *Rev.*
3. 16. and our corrupt, blinde, and
undiscreet zeale, *Luke 9.55.* And thus
have I shewed unto you what the
Lord requireth, and what he forbid-
beth in this Commandment : And,
now

now, neighbour *Nomologista*, I pray you tell me whether you think you keep it perfectly or no.

Nom. Sir, before I tell you that, I pray you tell me how you prove that the Lord in this Commandment doth require all these duties, and forbid all these sins.

Eva. First, I know that the Lord in this Commandment doth require all these duties, because no man can truly have the Lord for his God, except he have chosen him for his portion ; and no man can truly chuse the Lord for his portion, before he truly know him, and he that doth truly know God, doth truly beleeve both his threatenings and his promises ; and he that doth truly beleeve the Lords threatenings, must needs fear and tremble at them ; and he that doth truly beleeve the Lords promises, must needs truly love him , for faith doth alwaies produce and bring forth love ; and whosoever doth truly love God, must needs desire neere communion with

him, yea, and rejoice in communion with him ; yea, and feare to offend him ; yea, and sorrow for offending him ; yea, and be zealous for his glory.

Secondly , I know that all these sins are forbidden in this Commandment , because that whatsoever the minde, will , and affections of men are set upon, or carried after , either more or as much as after God, that is another God unto him : And therefore if a man stand in feare of any creature , or feare the losse of any creature , either more then God , or equall with God, he makes that creature his God ; and if he trust unto , and put confidence in any creature , either more than in God , or equall with God , that creature is his God : And hence it is that the covetous man is called an Idolator, *Ephes. 5.5.* for that he maketh gold his hope , and faith to the fine gold , *Thou art my confidence, Job 31.24.* And if any man be proud of any good thing he hath , and do not acknowledge God to be the

the free giver and bestower of the same ; or if he be impatient and discontented under the Lords correcting hand, he makes himself a God ; and if a man so love any creature, as that he desires it being absent, or delights in it being present, either more than God, or equall with God , that creature is another God unto him. And hence it is, that voluptuous men are said to make their belly their God, *Phil. 3.19.* In a word, whatsoever the minde of man is carried after, or his heart and affections set upon, either more or as much as upon God , that he makes his God ; and therefore we may undoubtedly conclude , that all the sins before mentioned are forbidden in this Commandment.

Nom. Then beleeve me, Sir, I must confess that I come farre short of keeping this Commandment perfectly.

Eva. Yea , and so we do all of us I am confident ; for have not every one of us sometimes questioned in

our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three of us truly say with the Apostle, *1 Cor. 13. 9.* *We know in part:* And which of us hath so feared and trembled at the threatenings of God, and at the shaking of his rod, as we ought. Nay, have we not feared the frownes, threats, and power of some mortall man, more than the frowns, threats, and power of God? it is well if it have not appeared by our chusing to obey man rather than God: And which of us hath so trusted unto, and relied upon the promises of God in time of need, as he ought: Nay, have we not rather trusted unto and relied upon men and meanes than upon God; hath it not bin manifest by our fearing of poverty, and want of outward things, when friends, trading, and meanes begin to faile us, though God hath said, *I will not not faile thee nor forsake thee, Heb. 13.5.* And which of us hath so humbled our selves

selves under the chaitising and corre-
cting hand of God as we ought : Nay
have we not rather expressed abun-
dance of pride, by our impatience
and discontentednesse, and want of
submitting to the will of God ; and
by our quarrelling and contending
with his rod. And which of us hath
so acknowledged God in the time of
prosperity, and been so thankfull unto
him for his blessings as we ought :
Nay, have wee not rather at such
times forgotten God, and sacrificed
to our own nets, saying in our hearts,
if not also with our mouthes, I may
thank mine owne diligence, care, and
paines taking, or else it had not been
with me as it is : And which of us
have so manifested our love to God,
by our desire of neare communion
with him in his Ordinances ; and by
our desire to be dissolved and to be
with him, as we ought : Nay, have
we not rather expressed our great
want of love to him, by our back-
wardnesse to prayer, reading, and

hearing his word , and receiving the Sacrament , and by our little delight therein, and by our unwillingnesse to dye : Nay have we not manifested our greater love to the world, by our greater desires after the profits, pleasures, and honours of the world, and by our greater delight therein than in God ; or which of us have so manifested our love to God, by our sorrow and grief for offending him , as we ought : Nay, have we not rather manifested our greater love to the world , by our sorrowing and grieving more for some worldly losse or crosse , than for offending God by our sinnes ; or which of us have so manifested our love to God , by being so zealous for his glory as we ought : Nay have we not rather expressed greater love to our selves , in being more hot and fiery in our owne cause than in Gods cause . And thus have I endeavoured to satisfie your desires concerning the first Com- mandment.

Neo.

Neo. I beseech you, Sir, proceed to do the like concerning the second Commandment, and first tell us how the first and second Commandment differ the one from the other.

Eva. Why as the first Com-
mand teacheth us to have the true
God for our God, and none other; so the second Commandment requi-
reth that we worship this true God
alone, with true worship: And in
this Commandment likewise there is
a negative part expressed in these
words, *Thou shalt not make to thy self
any graven Image, &c.* and an affir-
mative part included in these words,
*But thou shalt worship me only and pure-
ly, according to my will revealed in my
Word.*

Neo. I pray you then, Sir, begin with the affirmative part, and tell us what be the meanes of Gods wor-
ship prescribed in his Word.

Eva. If we looke into the Word
of God, we shall finde that the or-
dinary meanes and parts of Gods
worship

worship; are invocation upon the name of God, ministering and hearing of the word of God, administration and receiving the Sacraments, with all helps and furtherances to the right performance of the same.

*Eliot and
Doxman on
the Second
Command-
ment.*

But to declare this more particu-
lary, First of all, prayer both publike
and private is required in Gods
word, as you may see, *1 Tim. 2. 8.*

Act. 2. 21. v21. Dan. 6. 10. Secondly,
reading the word or hearing it read,
both publike and privately is re-
quired in Gods word, as you may
see *Rev. 17.3. Dent. 5. 6.* Thirdly,
preaching and hearing of the word
preached is required in the word of
God, as you may see *2 King 4. 2.*
1 Thes. 2. 13. Fourthly, the Admini-
stration and receiving the Sacrament
is required in the word of God as
you may see *Mat. 3. 6. Mat. 26. 26.*
1 Cor. 10. 16. Fifthly, praying of God
in singing of Psalms both publike
and privately is required in the word
of God, as you may see *Col. 3. 16.*

Iam.

Jam. 5. 13. Sixthly, meditation in the word of God is required in the word of God, as you may see *Psal.* 1. 2. *Act.* 17. 11. Seventhly, Conference about the word of God is required in the word of God, as you may see *Mal.* 3. 16. And lastly, for the better fitting and stirring us up to the right performance of these duties, religious fasting both in publicke and in private is required in the word of God, as you may see *Joel* 1. 14. *Joel* 2. 15. And so also is a religious vow, or free promise made to God, to performe some outward worke or bodily exercise for some end, as you may see *Eccles.* 5. 3. 4. And thus have I shewed you what be the meanes of Gods worship which he hath prescribed in his word.

*Elton on
the Com-
mand.
pag. 43.*

Nev. I pray you Sirthen proceed to the negative part, and tell us what the Lord forbideth in his Commandment?

Eva. Well then I pray you understand,

stand that in this Commandment is forbidden neglecting of prayer, as you may see *Psal.* 14. 4. And so also is absenting our selves from the hearing of the word preached, or any other Ordinance of God, when the Lord calls us thereunto, as you may see *Luke* 14. 18, 19, 20. And so also is our rejecting the Sacrament of Baptisme, as you may see *Luke* 7. 30. And so also is our sleighting the Sacrament of the Lords Supper, as you may see 2 *Chron.* 30. 10. And so also is the sleighting and omitting any of the other forenamed duties as you may see *Psal.* 10. 4. *Iob.* 3. 31. *Isai.* 22. 12, 13, 14. And so also is praying to Saints and Angels as you may see *Isa.* 63. 16. *Revel.* 19. 10. And so also is the making of Images for religious uses, as you may see *Levit.* 19. 4. And so also is the representing God by an Image, as you may see *Exod.* 32. 8, 9. And so also is all carnall imaginations of God in his worship, as you may see *Act.* 17. 29. And so also is all will

wor-

worship, or the worshiping of God according to our owne fantasie, as you may see *1 Sam. 9. 10, 13. Col. 2. 23.* And thus have I shewed unto you both what the Lord requireth, and what he forbideth in this Commandment; and now Neighbour *Nomologista* I pray you tell me whether you keepe it perfectly or no.

Nom. Yea, Sir I am perswaded that I goe very neare it, But I pray you Sir tell me how you doe prove that all these duties are required, and all these sinnes forbidden in this Commandment.

Eva. For the proof of this I pray you consider, that the worshiping of false Gods is flatly forbidden in the negative part of this Commandement, in these words, *Then shalt not bow downe thy selfe to them nor serve or worship them, Exod. 20. 5.* And the worshiping of the true God is implied and expressed in these words, *Mat. 4. 10. Then shalt worship the Lord thy God and him only shalt thou serve.*

Nom.

Nom. But Sir how doe you prove that these duties which you have named are parts of Gods worship?

Ber. Gofsmor
pag. 26.

Eva. For answer hereunto I pray you consider, that to worship God, is to tender up that homage and respect that is due from a Creature to a Creator; now in prayer we are said to tender up this homage unto him, and to manifest our profession of dependance upon him for all the good we have, and acknowledge him to be the author of all good; And indeed prayer is such a great part of Gods worship, that sometimes in Scripture its put for the whole worship of God, *He that calls upon the name of the Lord shall be saved;* Rom. 10. 13. that is, he that worships God aright, Jer. 10. 25. *Pour out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name,* that doe not pray, that doe not worship God.

roughs
gospell
worship.
pag. 272.

And that hearing the word is a part of Gods worship is manifest, because

cause that in hearing we doe manifest our dependencie upon God for knowing his minde and the way to eternall life : every time we come to heare the word of God, if we know what we doe, we doe thus much, we professe that we depend upon the Lord God for the knowing of his minde, and the way & rule to eternal life, & besides herein also we come to wait upon God in the way of Ordinance, to have that good conveyed unto us by way of an Ordinance, beyond which the thing it selfe is able to doe, and therefore this is worship; and that the receiving the Sacrament is a part of Gods worship, it is manifest in that when we come to receive these holy signes and seales, we come to present our selves before God and come to God for a blessing in communicating unto us some higher good then possibly those Creatures that we have to deale with are able of themselves to convey to us, we come to God to have communion with him

*Ibid pag.
163.*

*Ibid pag.
127.*

him, and that we might have the blessing of the Covenant of grace conveyed unto us through these things, and therefore when we come to be exercised in them we come to worship God. The like we might say of the rest of the duties before mentioned, but I hope this may suffice to satisfie you that they are parts of Gods worship.

Nom. But Sir you know that in this Commandment, there is nothing expressly forbidden, but the making and worshiping of Images, and therefore I question whether all those other sinnes that you have named be likewise forbiden.

Eva. But you must know, that when the Lord condemneth the chiefe or greatest and most evident kind of false worship, namely the worship of God at or by Images, it is manifest that he forbideth also the other kindes of false worship, seeing this is the head and fountaine of all the rest, wherefore whatsoever worships are instituted by men, or done any

any way hinder Gods true worship, they are contrary to this Commandment.

Nom. Well, Sir, though that these things be so, yet for all that, I am perswaded I go very neere the keeping of this Commandment; for I do constantly performe the most of these duties, and am not guilty of doing the contrary.

Eva. But you must know that for the worshipping of God aright, it is not onely required that we do the good which he commandeth, and avoid the evill that he forbiddeth; but also that we do it in obedience to God; to shew that we acknowledge him alone to be the true God, who hath willed this worship to be thus done unto him; so that, as I told you before, the Word of God must not onely be the rule of our actions, but also the reason of them; we must do all things which are delivered and prescribed in the Commandments, even for the love we bear

Ursin. Cat.
p. 528.

beare to God, and for the desire we have to worship him; for except we so do them, we do them not according to the sentence and prescript of the Law, neither do we please God therein: Wherefore though you have prayed and heard the word of God, and received the Sacrament, and done all the rest of the forenamed duties, yea and though you have not done the contrary, yet if all this hath been either because the Lawes of the Kingdome require it, or in meere obedience to any superiour, or to gain the praise or esteeme of men, or if you have any way made your selfe your highest end, you have not obeyed nor worshipped God therein; for

*Dr. Mayor
in his Cat.
pag. 193.*

If any man shall observe these things in meere obedience to the Kings Lawes, or thereby to please holy men, and not through an immediate reverence of that heavenly Majesty who hath commanded them, that mans obedience is non-obedient, his keeping of these Lawes is no keep-

ing

ing of them; because the maine thing here intended is neglected; which is the setting up God in his heart; and that which is most of all abhorred is practised, *viz.* the *fear of God taught by the precepts of men*, *Isai 29. 13.* And to this purpose that worthy man of God hath this saying; *Take heed*, saith he, *that the praises of men be not roughs godly highest end that thou aymest at*; for if it be, thou worshippes men; thou dost make the praise of men to be thy god; for whatsoever thou dost lift up in the highest place, that is thy god, whatsoever it be; wherefore if thou liftest up the praise of men, and makest that thy end, thou makest that thy god, and so thou art a worshipper of men, but not a worshipper of God.

Againe, saith he, *Take heed of making self thy end, that is, take heed of ayming at thine owne peace, and satisfying thine owne conscience in the performance of duties*; 'tis true, saith he; when we performe duties of

Gods worship, we may be encouraged thereunto by the expectations of good to our selves, yet we must looke higher, we must looke at the honour and praise of God ; it is not enough to do it meerly to satisfie conscience, thy main end must be that thou mayest by the performance of the duty be fitted to honour the Name of God, otherwise we do them not for God, but for our selves, which the Lord condemneth, *Zech. 7.5,6.* And now, neighbour *Nomologista*, I pray you let me ask you once againe, whether you think you keep this Commandment perfectly or no.

Nom. No, beleieve me Sir, I do now begin to feare I do not.

Eva. If you make any question of it, I would intreat you to consider with your selfe, whether you have not gone to the Church on the Lords day to heare the Word of God, and to receive the Sacrament, and do other duties, because the Lawes of the Kingdome require it, or because your

parents

parents or masters have required it; or because it is a custome to do so; or because you conceive it to be a credit for you to do so. And I pray you also consider whether you have not abstained from worshipping of Images; and other such Idolatrous and superstitious actions which the Papists use, meerly because the Laws of the Land wherein you live do condemne such things. And I pray you also consider whether you have not been sometimes zealous in prayer in the presence and company of others, to gaine their praise and approbation; have you not desired that they should think you to be a man of good gifts and parts; and have you not in that regard endeavoured to inlarge your selfe; and have you not sometimes performed duties meerly because otherwise conscience would not let you be quiet; And have you not sometimes fasted and prayed, and humbled your self, meerly or chiefly in hope that the Lord would

for your so doing prevent or remoye some judgement from you, or grant you some good thing which you desire. Now I beseech you answer me truly and plaintely, whether you do not think you have done so.

Nom. Yea, beleeve me, Sir, I think I have.

Eva. Then have you in all these things honoured and worshipped your Parents, your Masters, your Magistrates, your Neighbours, your friends, and your selfe, as so many false gods instead of the true God; and therein have been guilty of the breach of the second Commandment.

Neo. I pray you, Sir, proceed to speak of the third Commandment as you have done of the first and second; and first tell us how the second and third Commandment differ.

Com. 3. *Eva.* Why as the Lord in the second Commandment doth require that we worship him alone by true meanes, so doth he in the third Com-

mand-

mandment require that we use the meanes of his worship after a right manner, that so they may not be used in vaine, *Mat. 15.9.* And in this Commandment likewise there is a negative part expressed in these words, *Thou shalt not take the Name of the Lord thy God in vaine.* And that is, Thou shalt not prophane it, by using my Titles, Attributes, Ordinances or Workes ignorantly, irreverently, or after a formall iuperstitious manner. And an affirmative part included in these words, *But thou shalt sanctifie my Name, Isa. 8.13.* By using my Titles, Attributes, Ordinances, Workes, and Religion, with knowledge, reverence, and after a spirituall manner, *Job. 4.24.*

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth in this Commandment.

Eva. The Lord in this Commandment doth require that we sanctifie his Name in our hearts, with our

tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his Titles, Attributes, Ordinances, workes, and Religion.

Neo. And how are we to sanctifie the Name of the Lord in regard of his Titles.

Eva. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his Titles, Lord and God, *Deut.* 28. 58. and this we do when we meditate of them, and use them in our speeches and writings with an inward spiritual fear and trembling, to the glory of God and good of men, *Jer.* 5.22.

Neo. And how are we to sanctifie the Name of the Lord in regard of his Attributes?

Eva. By thinking, conceiving, speaking and writing holily, reverently, and spiritually of his power, wisdom, justice, mercy, and patience, *Psal.* 104. 1. *Psal.* 103.6,8. And this we do when we think, speak and

write

writte of them after a carefull, reverent and spirituall manner, and apply them to such good uses for which the Lord hath made them knowne,
Psal. 37. 30.

Neo. And in which of Gods Ordinances are wee to sanctifie his Name?

Eva. In every one of his Ordinances, and especially in the three great Ordinances, prayer, preaching, and hearing the Word, and administering and receiving the Sacraments.

Neo. And how are we to sanctifie the Name of the Lord in prayer?

Eva. In prayer we are to sanctifie the Name of the Lord in our heatts, and with our tongues, in calling upon his Name after a holy, reverent, and spirituall manner : And this we do when our prayers are the speech of our soules, and not of our mouthes onely, and that is when in prayer we lift up our hearts unto God, *Psa. 25. 1.* and powre them out unto him, *Psal. 62. 8.* And when we pray with the Spirit,

Spirit, and with understanding also, *1 Cor. 14. 15.* and with humility, *Gen. 18. 27.* *Gen. 32. 10.* *Luk. 18. 13.* and with fervency of spirit, *Jam. 5. 16.* and out of a fense of our owne wants, *Jam. 1. 5.* and with a speciall faith in the promises of God, *Mat. 21. 22.*

Neo. And how are you Ministers to sanctifie the Name of the Lord in preaching his Word?

Eva. We are to sanctifie the Name of the Lord in our hearts, and with our tongues, in preaching after a holy, reverent, and spirituall manner: And this we do when the Word is preached not onely outwardly by the body, but also inwardly with the heart and soule; when the heart and soule preacheth, then is the Ministry of the Word on the Ministers part used after an holy and spirituall manner, and that is when we preach in the demonstration of the spirit, *1 Cor. 2. 4.* and in sincerity, *2 Cor. 2. 17.* and faithfully without respect of persons, *Deut. 33. 9.* and with judgement and discrete-

*Eton on
the Com.
p. 40.*

*Dowmson on
the Com.*

discretion, Mat. 24. 49. and with authority and power, Mat. 7. 29. and with zeale to Gods glory, Joh. 7. 18. and with a desire of the peoples salvation, 2 Cor. 11.2.

Neo. And how are we hearers to sanctifie the Name of the Lord in hearing his Word?

Eva. In hearing it after an holy, reverent, and spirituall manner; and this you do when your heart and soule heareth the Word of God; and that is when you set your selves in the presence of God, Act. 10.33. and when you looke upon the Minister as Gods Messenger or Ambassador, 2Cor. 5.20. and to heare the Word as the Word of God, and not the word of man, 1 Theff. 2.13. with reverence and feare, Isai. 66.2. and with a ready desire to learne, Act. 17.11. and with attention, Act. 8. 6. and with alacrity without wearisomnesse or sleepines, 20. 9.

Neo. And how are you Ministers to sanctifie the Name of the Lord in admi-

administiring the Sacraments?

Eva. By administiring them after an holy, reverent, and spirituall manner; and that is when we administer them with our hearts or soules, according to Christ's institution, *Mat. 26. 26.* to the faithfull in profession at least, *1 Cor 10. 16.* and with a hearty desire that they may become profitable to the receivers.

Neo. And how are we to sanctifie the Name of the Lord in receiving the Sacraments?

Eva. This we do when we rightly and seriously examine our selves aforehand, *1 Cor. 11.* and rightly and seriously minde and consider of the sacramentall union, of the signe, and the thing signified, and do in our hearts perform those inward actions which are signified by the outward actions, *Act's 8.37,38. 1 Cor. 10.6.*

Neo. And how are we to sanctifie the Name of the Lord in regard of his workes?

Eva. In thinking and speaking of them

them after a wise, reverent, and spirituall manner; and this we do when we meditate and make mention in our speeches and writings of the inward workes of Gods eternall election, and reprobation, with wonderfull admiration of the unsearchable depths thereof, Rom. 11. 33,34. And when we meditate in our hearts of the worke of Gods creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdome, power, and goodnesse, Rom. 1. 19,20. Psal. 19. 1. and acknowledging the workmanship of God therein, do speake honourably of the same, Psal. 139. 14. Gen. 1. 31.

Nee. And how are we to sanctifie the Name of the Lord in regard of his Religion?

Eva. By a holy profession of his true Religion, and a conversation answerable thereunto, to the glory of God, the good of our selves and others, Mat. 5. 16. 1 Pet. 2. 12.

Nee.

Neo. And, Sir, are we not also to sanctifie the Name of God in swearing thereby?

Eva. Yea indeed; that was well remembred; we are to sanctifie the Name of the Lord in our hearts, and with our tongues, in swearing thereby after a holy, religious, and spirituall manner; and this we do when the Magistrate requires an Oath of us by the order of Justice, that is not against piety or charity, *Gen. 43. 3. I Sam. 24. 21, 22.* And when we swear in truth, that is, when we are perswaded in our conscience the thing we sweare is truth, and sweare simply and plainly without fraud or deceit,

Psal. 15. 4. and 24. 4. And when we sweare in judgement, that is, when we sweare with deliberation, well considering both the nature and greatnessse of an Oath, to wit that God is thereby called to witnessse the truth, and judge and punish us if we sweare falsly, *Gal. 1. 20. 2 Cor. 1. 23.* And when we sweare in tighteousnesse,

ousnesse, that is, when the thing we sweare is lawfull and just, and when our swearing is that God may be glorified, *Iosb.7.19.* our neighbour satisfied, controversies ended, *Heb.6.16.* our owne innocency cleared, *Exod. 22.11.* and our duty discharged, *1 King 8.31.*

Neo. Well, Sir, now I pray you proceed to the negative part, and tell us what the Lord forbiddeth in this Commandment.

Eva. As the Lord in the affirmative part of this Commandment doth require that we sanctifie his Name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing and walking so as becomes the excellency of his Titles, Attributes, Ordinances, and Religion; so doth he in the negative part thereof forbid the prophanation of his Name by doing the contrary.

Neo. Well then, Sir, I pray you first tell us how the Titles of God are prophanelly abused.

Eva.

Eva. They are profanely abused divers wayes, as first, by thinking un-reverently of them, or using them in our common talk, or in our writings, after a rash, carelesse, and unreverent manner, *Psal.* 50. 22. *Rom.* 1. 21. As when in foolish admiration we say, Good God, Good Lord, Lord have mercy on us, what a thing is this, and the like; or when by way of idle wishes or imprecations we say, The Lord be my Judge, *Gen.* 16. 5. or, I pray God I may never stir if such a thing be not so, and the like; or when by way of vain swearing we mingle our speeches, and fill up our sentences with needless oathes, as Not so by my faith, and the like, *Mat.* 5. 34. *2 Sam.* 5. 12. Or when by way of jesting, or after a formall manner we say, God be thanked, God speed you, Gods Name be praised, and the like, *2 Sam.* 23. 21.

Neo. And I pray you, Sir, how are the Attributes of God profanely abused?

Eva. The Attribute of Gods power is prophanelly abused, either by calling it into question, 2 King 7.2. or by thinking, speaking, or writing of it carnally, carelessly, or contumuously, *Psal.* 12. 4. *Exod.* 5. 2. And the Attribute of Gods providence is abused, either by murmuring thereat in our hearts, *Dent.* 15.9. or by speaking grudgingly against it, under the name of fortune or chance; in saying, What a misfortune was this, What a mischance was that, and the like, *Dent.* 1.27. *I Sam.* 6. 9. And the Attribute of Gods Justice is prophanelly abused, either by thinking or saying, That God likes of sin or wicked sinners, *Psal.* 50. 21. *Mal.* 3.15. And the Attribute of Gods mercy is prophanelly abused, either in presuming to sin, upon hopes that God will be merciful, or by speaking basely and contemptuously thereof, as when we say, speaking of some trifling thing, It is not worth god a mercy. And the Attribute of Gods patience is pro-

F phanelly

phanelly abused by thinking or saying upon occasion of his forbearance to punish for a time, That he will neither call us to an account, nor punish us for our sins, *Rom. 2.4.*

Neo. Now, Sir, I pray you proceed to shew how Gods Name is prophanelly abused in his Ordinances; and first of all begin with prayer.

Eva. Gods Name is prophanelly abused in prayer, either by praying ignorantly, without the true knowledge of God and his will, *Act. 17.23.* *Mat. 20.22.* or when we pray with the mouth onely, and not with the desires of our hearts agreeing with our words, *Hos. 3. 14.* *Psal. 78. 36.* And when we pray drowsily and heavily, without fervency of spirit, *Mat. 26. 41.* and when we pray with wandring worldly thoughts, *Rom. 12. 12.* and when we pray with any conceit of our owne worthiness, *Luk. 18. 9,11.* and when we pray without faith in the promises of God, *Jam. 1.6.*

Neo. And how is Gods Name pro-

prophanely abused in hearing or reading his word.

Eva. Gods name is hereby abused, when we heare it or read it, and doe not understand it, *Act. 8. 30.* And when we heare it onely with the outward eares of our bodies, and not also with the inward eares of the heart and soule, and this we doe when we read it or heare it with hearts full of worldly and wandering thoughts, *Ezek. 33. 30.* And when we read it or heare it with dull, drowsie, and sleepie spirits, and when in hearing of it we rather conceive it to be the word of a mortall man that delivereth it, then the word of the great God of Heaven and earth, *i Thes. 2. 13.* And when we doe not with our hearts beleieve every part and porti-
on of that word which we reade or
heare, *Heb. 4. 2.* And when we doe not humbly and heartily subject our selves to what we read or heare,
Ling. 22. 19. Isa. 62. 2.

Nee. And how is the Lords name

F 2 prophane-

prophanely abused in receiving the Sacrament of the Lords Supper.

Eua. This we doe when we either through want of knowledge cannot examine our selves, or through our owne negligence doe not examine our selves before we eat of that Bread and drink of that Cup, *1 Cor. 11. 28.* And when we in the Act of receiving, doe not minde the spirituall signification of the Sacrament, but do either terminate our thoughts in the elements themselves, or else suffer them to rove and run out to some other object, *Luk. 22. 19.* And when after receiving we doe not examine our selves what Communion we have had with Christ in that Ordinance, nor what vertue we have found flowing out from Christ into our owne soules by meanes of that Ordinance, *2 Cor. 13. 5.*

Neo. And how is the name of the Lord prophanelly abused, in taking of an oath.

Eua. This we doe when we call

the Lord to be a witnesse of vaine
and frivilous things, by our usuall
f swearing in our common talke, *Hos.*
4. 2. Ier. 23. 10. And when we call
God to be a witnesse of our furious
anger, and wicked purpose, as when
we sweare we will be revenged on
such a man and the like, *I Sam. 14.*
39. I Sam. 25. 34. And when we call
God to be a witnesse to our swearing
falsly, *Levit. 19. 12. Zach. 5. 4.* And
when we sweare by the masse, or by
our faith, or troth, or by the rood, or
by any thing else that is not God,
Ier. 5. 7. Mat. 5. 34, 35, 36, 37.

Neo. And how is the name of God
prophanely abused as touching his
workes.

Eva. When we either take no
notice of his workes at all, or when
we thinke and speake otherwise of
them than we have warrant from his
word to doe, as when we doe not
speake of the inward workes of Gods
election and reprobation, and are
called thereunto, or when we mur-

mur and cavell thereat, *Rom.* 9. 20.
And when we either doe not at all
minde the workes of his creation
and administration, or doe not take
occasion thereby to glorifie the name
of God, *Psal.* 19. 1. *Rom.* 1. 21.

Neo. And how is the name of God
prophanely abused, in respect of his
Religion.

Evi. When our conversation is
not agreeable to our profession,
2 Tim. 3. 5. And that is either when in
respect of God it is but hypocrasie,
or when in respect of men we walke
offensively; for if we live scandal-
ously in the profession of Religion,
we cause the name of God to be pro-
phaned by them that are without,
Rom. 2. 24. And become stumbling
blocks to our weak brethren, *Rom.*
14. 13.

And now neighbour *Nomologista*,
I pray you tell me whether you
thinke you keepe this Command-
ment perfectly or no.

Nom. Sir to tell you the truth I
had

had not thought that the name of God had signified any more than his titles, Lord and God.

Eva. I but you are to know that the name of God in Scripture signifieth all those things that are affirmed of God, or any thing whatsoever it is, whereby the Lord makes himselfe knowne to men.

Vrsin. Cat.
pag. 556.

Elton Com.
pag. 54.

Nom. Then believe me Sir, I have come far short of keeping this Commandment perfectly, and so doth every man else I am perswaded.

Eva. I am of your minde, for where is the man that hath and doth so meditate on Gods titles, and use them in his speeches and writings with such reverence, feare, and trembling as he ought? or what man is he that can truely say he never in all his life thought on them, nor used them in his common talke, either rashly carelessly, or unreverently; I am sure for mine owne part I cannot say so, for alas, in the time of mine ignorance I used many times to say, by

way of foolish admiration, Good Lord, Good God, Lord have mercy on us, what a thing is this, yea and I also many times used to say, I pray God I may never stir if such a thing be not so, yea and I have divers times said, The Lord be with you and speed you, and The Lords name be praised, after a formall courfary manner, my thoughts being exercised about some thing else the whilſt.

And where is the man that hath alwaies thought, conceived, spoken and written so holily reverently, and ſpiritually of the Lords power, wiſdom, justice, mercy, and patience as he ought? nay what man is he that can truly ſay, He never in all his life called the attribute of the Lordspower into question, nor never murmured at any act or paſſage of Gods providence, nor never presumed to finne upon hopes that God would be mercifull unto him? I am ſure I cannot truely ſay ſo.

And where can we finde the man
that

that can turly say he hath alwaies
read and heard the word of God, af-
ter a holy reverent and spirituall
manner? nay where is the man that
hath not sometimes both heard it and
read it, after a formall coursary and
unprofitable manner? is there any
man that can truely say he hath al-
waies perfectly understood whatso-
ever he hath read and heard? and that
hath not sometimes heard more with
the outward eares of his body, then
with the inward eares of his heart
and soule? and that was never dull
and drowsie, if not sleepie in the time
of hearing and reading? and that
had never worldly nor wandering
thought came in at that time? and that
never had the least doubting or
questioning the truth of what he
hath read or heard? I am sure for
mine owne part I have beene faulty
many of these waies.

And is it possible to finde a man
that can truly say, He hath alwaies cal-
led upon the name of the Lord af-
ter

ter a holy, reverent, and spirituall manner? or hath not rather many times prayed after a carnall, unholie, or sinfull manner? Where is the man that hath alwaies had a perfect knowledge of God and of his will in prayer? and whose heart hath alwaies gone along with his words in prayer? and that never was drowsie nor heavie, nor never had wandering thought in prayer? and that never had the least conceit that God would grant him any thing for his prayer sake? and that never had the least doubting or questioning in his heart, whether God would grant him the thing he asked in prayer? I am sure for mine owne part I can scarce cleare my selfe from any of these.

And can any man truly say he hath alwaies received the Sacrament after a holy, reverent, and spitiituall manner? nay hath not every man rather cause to acknowledge the contrary? is there a man to be found that hath alwaies seriously and rightly examined

mined himselfe before hand, and that hath alwaies rightly with his heart performed all those inward actions that are signified by the outward, or hath not every man and woman, rather cause to confess that either for want of knowledge, or through their owne negligence they have not so examined themselves as they ought? nor so actuuated their faith, nor minded the spirituall signification of the outward elements in the time of receiving the Sacrament as they ought? nor so examined themselves after receiving what benefit they have got to their soules thereby? I am sure I have cause to confess all this.

And where shall we finde a man that hath alwaies sanctified the name of the Lord in his heart, and with his tongue, by swearing after a holy, religious and spirituall manner? or rather have not most men that have beeene called to take an oath propounded the name of the Lord either by swearing ignorantly, falsly, maliciously,

ouly, or for some base and wicked end? and I thinke it is somewhat hard to find a man that never in all his life did sweare, either by his faith or by his troth, by the masse, or by the rood, I am sure I am not the man; and he is a rare man that can truly say he hath alwaies sanctified the name of God in his heart and with his tongue, by admiring and acknowledging the wisedome, power, and goodnesse of God manifested in his workes, for it is to be feared that most men do either take no notice at all of the workes of God, or else doe think and speake of them otherwise then the word of God warrants them to do. I am sure I am one of these most.

And he is a precious man that hath alwaies so sanctified the name of the Lord by a holy and unblamable conversation as he ought; for alas, many professors of religion by their fruitlesse and offensive walking, do either cause the enemies of God to speake evill of the waies of God, or else doe there-

thereby cause their weake brother to stumble; it is well if I never did so, and thus have I also endeavoured to satisfie your desires concerning the third Commandment.

Neo. I beseech you Sir proceed to speak to the fourth Commandment as you have done of the other three.

Eva. Well then I pray you consider that as the Lord in the third Commandment doth prescribe the right manner how he will be worshipped, so doth he in the fourth Commandment, set downe the time when he will be most solemnly worshipped after this right manner; and in this Commandment there is an affirmative part expressed in these wordes, *Remember the Sabbath day to keepe it holy,* &c. that is, *Remember Exad. 23. 12* ^{Ellon on} the Com. *that a seventh day in every weeke be set a part from worldly things and businesses, and be consecrated to God pag. 87. by holy and heavenly imployments:* and a negative part expressed also in these words, *In it thou shalt not doe any*

any worke, &c. That is, thou shalt not on that day do any such thing or work as doth any way hinder thee from keeping an holy rest unto God.

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth of us in this Commandment.

Eva. In this fourth Commandment the Lord requireth that we finish all our workes in the space of six dayes, *Deut.* 5. 13, and think on the seventh day before it come, and prepare for it, *Luk.* 23. 54. and rise early on that day in the morning, *Psa.* 92. 2, *Mar.* 1. 35. 38, 39. yea, and the Lord requireth that we fit our selves for the publick exercises, by prayer, reading and meditation, *Ecclef.* 5. 1. *Ezay* 7. 10. and that we joyne with the Minister and people publiquely assembled, with ascent of minde and fervency of affection in prayer, *Act*s 2. 42. hearing the Word read and preached, *Act*s 13. 14, 15, 44. in singing of psalms, *1 Cor.* 14. 15, 16. *Col.* 3. 16.

3. 16. in the Sacrament of Baptisme,
Luke 1. 58,59. and in the Sacrament
of the Lords Supper , so often as it
shall be administred in that Congre-
gation whereof wee are members ,
I Cor. 11.26.

Then afterwards when we come
home , the Lord requireth that we
seriously meditate on that portion of
the Word of which we have heard ,
*Act*s 17. 11. and repeat it to our fa-
milies , *Deut.* 6.7. and confer of it with
others if there be occasion , *Luke* 24.
14, 17. and that we crave his blessing
when we have done ail this , *Job.*
17. 17.

Neo. And is this all that the Lord
requireth us to do on that day ?

Eva. No , the Lord doth also re-
quire that we do workes of mercy
on that day , as to visit the sick , and
do them what good we can , *Neb.* 8.12.
Mar. 3.3,4,5. and relieve the poore
and needy , and such as be in prison ,
Luke 13. 16. and labour to reconcile
those that be at variance and discord ,
Mat. 5. 9.

Also

Also the Lord doth permit us to do workes of instant necessity on that day, as to travell to the places of Gods worship, 2 King. 4. 23. to heale the diseased, Hos. 6.6. Matth. 12. 7,12. to dresse food for the necessary preservation of our temporall lives, Exod. 12.16. to tend and feed Cattell, Mat. 12.11. and such like.

Neo. I pray you, Sir, proceed to the negative part, and tell us what the Lord forbiddeth in this Commandment?

Eva. In this Commandment the Lord forbiddeth idlenesse or sleeping more on the Lords day in the morning than is of necessity, Mat.20. 6. And he also forbiddeth us to labour in our particular callings, Exod. 16. 28,29,30. And he also forbiddeth us to talk about our worldly affaires and businesse on that day, Amos 8. 5. Isai. 58.13. And he also forbiddeth us to travell any journey about our worldly businesse on that day, Mat. 24. 20. or to keep any Faires or Markets on

that

that day, *Nehem.* 13. 16, 17. or to labour in seed time and harvest on that day. In a word; the Lord on that day forbiddeth all worldly works and labours, except works of mercy and instant necessity, which were mentioned before. And thus have I also declared both what the Lord requireth and what he forbiddeth in the fourth Commandment: And now, neighbour *Nomologista*, I pray you tell me whether you think you keep it perfectly or no.

No. Indeed, Sir, I must confess there is more both required and forbidden in this Commandment than I was aware of; but yet I hope I go very neere the observing and doing of all.

Ne. But, Sir, is the bare observing and doing of these things sufficient for keeping of this Commandment perfectly?

Edu. O no, the first Commandment must be understood in all the ^{Ur. f. m. 3 C. 4.} rest; that is, the obedience to the first ^{p. 528.}

Commandment must be the motive
and final cause of our obedience to
the rest of the Commandments, o-
therwise it is not the worship of God,
but hypocrisy, as I touched before;
wherefore, neighbour *Nomologista*,
though you have done all the duties
that the Lord requireth in this Com-
mandment, and avoyded all the
sins which he forbiddeth, yet if all
this hath been from such grounds,
and to such ends as I told you of in
the conclusion of the second Com-
mandment, and not for the love you
bear to God, and the desire you
have to please him, you come short
of keeping this Commandment per-
fectly.

Neo. Sir, whatsoever he doth, I
am sure I come far short, not onely
in this point, but in divers others;
for though tis true indeed, I am care-
full to finish all my worldly busynesse
in the space of six dayes, yet alas I
do not so seriously think on and pre-
pare for the seventh day as I ought;
neither

neither do I many times rise so early on that day as I ought ; neither do I so thoroughly fit and prepare my self by prayer and other exercises before hand as I ought ; neither do I so heartily joyne with the Minister and people when I come to the Assembly as I ought ; but am subject to many wandering worldly thoughts and cares even at that time : And when I come home, if I do either meditate, repeat, pray, or conferre, yet alas I do none of these with such delight and comfort as I ought ; neither have I been so mindfull nor carefull to visit the sick, and relieve the poore, as I ought ; neither can I cleare my self from being guilty of doing more worldly works and labours on that day than the works of mercy and instant necessity , the Lord be mercifull unto me. But I pray you, Sir, proceed to speak of the fifth Commandment as you have done of the rest ; but first of all I pray you tell us what is meant by Father and Mother.

Eva. By Father and Mother is meant not onely naturall parents, but others also that are our superiours, either in age, in place, or in gifts, *2 Kings 5. 13.* and *6. 24.* and *13. 14.*

Neo. And why did the Lord use the name of Father and Mother to signifie and comprehend all other superiours?

Eva. Because the government of Fathers is the first and most ancient of all other; and because the society of Father and Mother, is that from whom all other societies do come.

Neo. And are the duties of inferiours towards their superiours onely here intended?

Com. 5. *Eva.* No, but also of superiours towards their inferiours, and of equals amongst themselves; so that the generall duty required in the affirmative part of this fifth Commandment, *Honour thy Father and Mother,* &c. is, that every man, woman, and childe, be carefull to carry themselves as becometh them, in regard

gard of that order God hath appointed amongst men, and that relation they have to others, either as inferiour, superiour, or equall.

Neo. I pray you, Sir, proceed to the particular handling of these things; and first tell us what is the duty of children towards their parents.

Eva. Why the Lord in this Commandment doth require, that children do reverence their parents, by thinking and esteeming highly of them, *Gen. 31.35.* and by loving them dearly, *Gen. 46.29.* and by fearing them in regard of their authority over them, *Levit. 19.3.* And this inward reverent esteeme of them is to be expressed by their outward reverent behaviour towards them, *Gen. 48.12.* And this outward reverent behaviour is to be expressed in giving them reverent titles, *Gen. 31.35.* and by bowing their bodies before them, *Exod. 2.19.* and by imbracing their instructions, *Prov. 1.8.* and by submit-

ting patiently to their corrections, *Hebr. 12. 9.* and by their succouring and relieving of them in case of want and necessity, *Gen. 47. 12.* and by making their prayers unto God for them *1 Tim. 2. 12.*

Neo. And, Sir, what be the duties of parents towards their children?

Eva. Why the Lord in this Commandment doth require that parents be carefull to bring their children with all convenient speed and in due order to be admitted into the visible Church of God by Baptisme, *Luke 1. 59.* and that they according to their ability, do yeeld and give unto their children, such competent food, cloathing, and other necessaries, as are fit for them, *Mat. 7. 9, 12. 1 Tim. 5. 8.* and that they traine them up in learning, instruct them in Religion, and endeavour to sow the seeds of godlinesse in their hearts, so soone as they be able to speake, and have the use of reason and understanding, *Deut. 4. 10.* and *6. 7. 20, 21.* And that they be carefull

full to check and rebuke them when they do amisse, *Prov. 31. 2.* and that they be carefull seasonably to correct their faults, *Prov. 13. 24.* and *19. 18.* and that they be carefull in time to traine them up in some honest calling, *Gen. 4. 2,* and that they be carefull to bestow them in mariage in due time, *Jer. 29. 6.* *1 Cor. 7. 36, 38.* and that they be carefull to lay up something for them as their ability will suffer, *Prov. 19. 14. 2 Cor. 12. 14.* and that they be earnest with God in prayer for a blessing upon their childrens soules and bodies, *Gen. 48. 15, 16.*

Neo. And what be the duties of servants towards their Masters?

Eva. Why the Lord in this Commandment doth require that servants have an inward high and reverent esteeme of their Masters, *Eph. 6. 5, 6, 7.* yea, and that they have in their hearts a reverent awe and feare of them, *1 Pet. 2. 18.* and this reverence and feare they are to expresse by their outward reverent behaviour towards

them both in word and deed, as by giving them reverent Titles, 2 King. 5.23,25. and by an humble submissive countenance and carriage, either when their Masters speak to them, or they speak to their Masters, Gen. 24. 9. *Act's* 10.7. and by yeelding of sincere, faithfull, willing, painfull, and single hearted service to their masters in all they go about, Col. 3.22. Tit. 2. 10. and by a meeke and patient bearing of those checks, rebukes, and corrections which are given to them, or laid upon them by their masters, without grudging, stomach, or sullen countenance, though the master do it without just cause, or exceed in the measure, 1 Pet. 2.18,20. and by being carefull to maintaine their masters good name, in keeping secret those honest intents which he would not have disclosed; and as much as may be to hide and cover their masters wants and infirmities, not blazing them abroad, 2 Sam. 15. 13. 2 King. 6.11.

Neo. And what is the duty of masters towards their servants?

Eva. Why the Lord in this Commandment doth require that masters be carefull to chuse unto themselves religious servants, *Psal. 161. 6.* and that they do instruct them in Religion and the wayes of godlinesse, *Gen. 18. 19.* and that they be carefull to bring them to the publike exercises, *Jos. 24. 15.* and that they do dayly pray with them and for them, *Jerem. 10. 25.* and that they do yeeld and give unto them meat, drink, and apparel fitting for them, *Deut. 24. 14. 15.* and that they see to them that they follow the workes of their callings with diligence, *Prov. 31. 27.* and that they be carefull to instruct them, and give them direction therein, *Exod. 35. 34.* and that they be carefull to give them just reproof, and correction for their faults, *Prov. 29. 19. and 19. 29.* and that they looke carefully unto them when they are sick, *Mat. 8. 5, 6.*

Neo.

Neo. And what is the duty of wives towards their husbands?

Eva. Why the Lord in this Commandment doth require, that wives do carry in their hearts an inward reverent opinion and esteeme of their husbands, *Ephes.* 5.33. the which they are to expresse in their speeches, by giving them reverent titles and terms, *1 Pet.* 3. 6. and in their countenance and behaviour, by their modesty, shamefastnesse, and sobriety, *1 Tim.* 2. 9. and in being willing to yeeld themselves to be commanded, governed, and directed by their husbands in all things honest and lawfull, *Gen.* 31. 4, 16, 17. *2 King.* 4. 22. and they are also required to love their husbands, *Tit.* 2. 4. and to expresse their love by their chastity and faithfulness to their husbands both in body and minde, *Tit.* 2. 5. *1 Tim.* 3.11. and by their using the best means they can to keep their husbands bodies in health, *Gen.* 27.9. they are also required to be helpfull to them in

the government of the family, and to be provident for their estate, by exercising themselves in some profitable itnployment, *Prov. 3.1.13,15,19.* and they are also required to stirre up their husbands to good duties, and joyns with them in the performance of them, *2 King. 4. 9,10.* and to pray for them, *1 Tim. 2.12.*

Neo. And what is the duty of husbands towards their wives?

Eva. Why the Lord in this Commandment requireth, that husbands be carefull to chuse religious wives, *2 Cor. 6.14.* and that they dwell with them as men of knowledge, *1 Pet. 3.7.* and that they cleave unto them with true love and affection of heart, *Col. 3.19.* yea, and that they content themselves onely with the love of their owne wives, and keep themselves onely to them both in minde and body, *Pro. 5.19,20.* they are also to be carefull to maintaine their authority over them, *Ephes. 5.23.* and to liye cheerefully and familiarly with them,

them, *Prov. 5. 19.* and to be carefull to provide all things needfull and fitting for their maintenance, *1 Tim. 5. 8.* and to teach, instruct, and admonish them, as touching the best things, *1 Sam. 1. 8,* and to pray with them and for them, *1 Pet. 3. 7.* and to indeavour to reforme, and amend what they see amisse in them, by seasonable and loyng admonition and reproof, *Gen. 30. 2.* and wisely and patiently to beare with their naturall infirmities, *Gal. 6. 2.*

Neo. And what is the duty of Subjects towards their Magistrates?

Eva. Why the Lord in this Commandment doth require, that Subjects do think and esteeme reverently of their Magistrates, *2 Sam. 10. 16, 17.* and that they carry in their hearts a reverent awe and feare of them, *Pr. 24. 21.* the which they are to exprefe by their outward reverent behaviour towards them, both in word and deed, *2 Sam. 9. 6, 8.* and by an humble, ready, and willing submitting of them-

themselves to their commands, either to do or to suffer, *I Pet. 2. 13.* and by yeelding a loyall and sound-hearted love to them, in not shrinking from them when they have need, but defending them with their goods, bodies, and lives, if occasion require, *1 Sam. 18. 3.* and *21. 27.* also they are required to make their prayers unto God for them, *1 Tim. 2. 12.*

Neo. And what is the duty of Magistrates towards their Subjects *Eva.* Why the Lord in this Commandment doth require, that Magistrates be carefull to establish good lawes in their Kingdomes, and good orders amongst their Subjects, *2 King. 18. 4.* *Rom. 12. 17.* and that they be carefull to see them duly and impartially executed, *Jer. 38. 4, 6.* *Rom. 13. 3, 4.* and that they be carefull to provide for the peace, safety, quietnesse, and outward welfare of their subjects *1 Cor. 13. 4.* *I Tim. 2. 2.* and not to oppresse them with taxations and grievances, *1 King. 12. 14.*

Neo.

Neo. And what duties are people
to performe towards their Minister?
Eva. Why the Lord in this Com-
mandment doth require that people
have their Minister in reverent ac-
count and estimation, *1 Cor. 4. 1.* and
that they humbly and willingly yeeld
themselves to be taught and directed
in their spirituall affaires by him,
Heb. 13. 17. and that they pray for
him, that the Lord would enable him
to do his duty, *Rom. 15. 30,31.* and
that they do their best to defend him
against the wrongs of wicked men,
Rom. 16. 4. and that they yeeld unto
him double honour, that is, both sin-
gular love for their workes sake, and
sufficient maintenance both in regard
of his person and calling, *1 Tim. 5.*
17,18. Gal. 4.15.

*Ellon on
the Com.
pag. 161.*

Neo. And what is the duty of a Mi-
nister towards the people.

Eva. Why the Lord in this Com-
mandment doth require, that Minis-
ters do diligently and faithfully
preach the pure Word of God unto
their

their people, both in season and out of season, *1 Cor. 9. 16.* *2 King. 4. 2.* and that they do so truly and plainly expound the same, that the people may understand it, and that they powre out their soules to God in prayer for the spirituall good of the people, *1 Thess. 1. 2.* and that they go before the people as a patterne of imitation to them in all holinesse of conversation, *Phil. 4. 9.*

Neo. And what is the duty of equals?

Eva. Why the Lord in this Commandment doth require, that equals regard the dignity and worth of each other, and carry themselves modestly one towards another, and in giving honour go one before another, *Ephes. 5. 21.* *Rom. 12. 10.* And thus having shewed you the duties required in this Commandment, I pray you, neighbour *Nomologista*, tell me whether you think you have kept it perfectly or no.

Nom. Sir, though I have not kept it

it perfectly, yet I am perswaded I have gone very neere it; for when I was a childe, I loved and reverenced my parents, and was obedient unto them; and when I was a servant, I reverenced and feared my Master, and did him faithfull service; and since I became a man, I have I hope carried my selfe well towards my wife, and towards my servants, yea, and done my duty both to Magistrates and Ministers.

Eva. I, but I must still tell you the Lord doth not onely require, that you do them, but also that you do them in obedience unto him; that is, in conscience to Gods Commandement, or for his sake, even because he requireth it. Therefore although you did your duty to your parents when you were a childe, and to your master when you were a servant, yet if you did it either for the praise of men, or for feare of their corrections, or to procure a greater portion, or greater wages, and not because the Lord

Lord saith, *Children obey your parents Eph. 6.4.*
in the Lord, and because he saith to
 servants, *Whatsoever ye do, do it heartily, as to the Lord, and not unto men,*
Col. 3.23.
 you have not in so doing kept this
 Commandment ; and though you
 have loved your wife, and every way
 carried your selfe well towards her,
 yet if it have been either because she
 is come of rich parents, or because
 she is beautifull, or because she
 brought you a good portion, or be-
 cause she some way serveth and plea-
 seth you after the flesh, and not be-
 cause the Lord saith, *Husbands love*
Eph. 5.25.
your wives, you have not therein kept
 this Commandment : And though
 you have carried your selfe never so
 well towards your servants, yet if it
 have bin that they might praise you,
 or to make them follow your busi-
 ness more diligently and faithfully,
 and not because the Lord saith, *Mas-*
ters give unto your servants that which
Col. 4.3.
just and equal, you have not there-
 in kept this Commandment : And

H though

though you have done your duty never so well towards your Magistrate, yet if it have been for feare of his wrath, and not for conscience sake, to wit, because the Lord saith, *Let every soule be subject unto the higher powers*, you have not therein kept this Commandment : And though you have given your Minister his due maintenance, and invited him oft to your table, and carried your selfe never so well towards him, yet if it have been, that he or others might think you a good Christian, and a kinde man, and not because the Lord saith, *Let him that is taught in the Word, communicate unto him that teacheth in all good things*, you have not therein kept this Commandment.

Gal. 6. 5. Neo. Well, Sir, I cannot tell what my neighbour *Nomologista* hath done, but for mine owne part, I am sure I have come far short of doing my duty in any relation I have had to others; for when I was a childe, I remember that I was many times stub-

bome

bore and disobedient to my parents, and vexed if I might not have my will, and slighted their admonitions, and was impatient at their corrections, and sometimes despised and contemned them in my heart, because of some infirmity, especially when they grew old; neither did I pray for them, as it seemeth I ought to have done: And the truth is, if I did yeeld any obedience to them at all, it was for feare of their corrections, or some such by-respects, and not for conscience towards God. And when I was a servant, I did not think so reverently, nor esteeine so highly of my master and mistris as I should have done, but was subject to slight and despise them, and did not yeeld such humble, reverent, and cheerefull obedience to them, as I should have done; neither did I patiently and contentedly beare their checks and rebukes, but had divers times risings and swellings in my heart against them; neither was I so carefull to

maintaine their good name and credit as I ought to have been; neither did I pray unto the Lord for them as I ought to have done: And the very truth is, all the obedience and subjection which I yeelded unto them, was for feare of their reproofs and corrections, or for the praise of men, rather than in conscience to the Lords Commandment.

And when I entered into the married estate, I was not carefull to chuse a religious wife; no, I aymed at beauty more than at piety; and I have not dwelt with my wife as a man of knowledge; no, I have expressed much ignorance and folly in my carriage towards her; neither have I loved her so as a husband ought to love his wife; for though 'tis true I have had much fond affection towards her, yet have I had little true affection, as it hath been evident, that I have been easily provoked to anger and wrath against her, and have not carried my selfe patiently towards

wards her; neither have I been carefull to maintaine mine authority over her, but have lost it by my childish and undiscreet carriage towards her; neither have I lived so cheerefully and delightfully with her as I ought to have done, but very heavily, discontentedly, and uncomfortably have I carried my selfe towards her; neither have I been so carefull to instruct and admonish her as I ought; and though I have now and then reproved her, yet for the most part it hath been in a passion; and not with the spirit of meeknesse, pitty, and compassion; neither have I prayed for her either so often or so fervently as I ought; and whatsoever I have done, that hath been well, I have bin moved thereunto (in former times especially) rather by something in her, or done by her, then by the Commandment of God. And since I became a father and a master, I have neither done any duty to my children nor servants as I ought, for I have

not had such care, nor taken such
paines for their eternall good, as I
have done for their temporall, I have
had more care, and taken more pains
to provide food and rayment for
them, than I have to admonish, in-
struct, teach, and chatechize them;
and if I have reproved or corrected
them, it hath been rather because
they have some way offended me,
than because they have offended
God: And truly I have neither pray-
ed for them so often nor so fervently
as I ought. In a word, whatsoever I
have done by way of discharging my
duty to them, I fear me it hath been
rather out of naturall affection, or to
avoid the blame, and gaine the good
opinion of men, than out of consci-
ence to the Lords will and Com-
mandment.

And if I have at any time carried
my self well, or done my duty either
to Magistrate or Minister, it hath ra-
ther been for feare or priale of men,
than for conscience sake towards
God,

God ; so farre have I been from keeping this Commandment perfectly, the Lord be mercifull unto me.

Eva. Assure your selfe, neighbour *Neophitus*, this is not your case alone, but the case of every man that hath stood in all these relations to others, as it seems you have done ; as I am confident any man that doth truly know his owne heart will confess ; yea, and any woman that is well acquainted with her owne heart, I am perswaded will confess, that she hath not had such a reverent esteeme and opinion of her husband as she ought, nor so willingly yeelded her selfe to be commanded, governed, and directed by him as she ought, nor loved him so truly as she ought, nor been so helpfull to him no way as she ought, nor prayed neither so oft nor so fervently for him as she ought ; And I feare me most women do all that they do rather for feare of their husbands frownes, or to gaine his favour, than for conscience to the

Lords Will and Command.

And where is the Magistrate that is so carefull to establish in his Dominions such good and wholsome Lawes as he ought, or to see them executed and put in practice as he ought, or that is so carefull to uphold and maintaine the truth of Religion as he ought, or that is so carefull to provide for the peace, safety, and welfare of his people, as he ought; or where is the Magistrate that doth not do what he doth for some other cause, or to some other end, rather than because God commands them, or to the end he may please him.

And where is the Minister that doth his duty so in his place as he ought; I am sure for mine own part, I have neither so diligently nor faithfully preached the pure word of God as I ought, nor so fully nor truly expounded it and applyed it to my hearers as I ought; nor so powred out my soule to God for them in prayer as I ought; neither have I gone before

fore them as a patterne of imitation
in holinesse of life and conversation
as I ought, the Lord be mercifull to
me. *gracious rebuke of oil of*
bo Neo. Well, Sir, now I world in-
treat you to proceed to speak of the
sixth Commandment as you have
done of the rest.

Eva. Well then, I pray you consi- Com. 6.
der that in the sixth Commandment
there is a negative part expressed in
these words, *Thou shalt do no murther.*
That is, thou shalt neither in heart,
tongue, nor hand, impeach or hurt
either the life of thine owne soule or
body, *or the life of any other mans*
soule or body. And an affirmative
part included in these words, *But*
thou shalt every way by all good meanes
seeke to preserve them both.

Neo. I pray you, Sir, speake of
these things in order, and first tell
us what is forbidden in this Com-
mandment, as tending to the mur-
thering of our own soules.

Eva. That we may not be guilty
of

of the murthering of our own soules
in this Commandment is forbidden
all sinning against God, *Prov. 6.2.* and
so also is the carelesse neglecting and
wilfull rejecting the meanes that God
hath ordained to salvation, *Heb. 2.2.*

Neo. And what is forbidden in
this Commandment, as tending to the
murthering of others soules?

Eva. That we may not be guilty
of murthering the soules of others, in
this Commandment is forbidden all
giving occasion to others to sin against
God, either by provoking of them,
1 King. 21. 25. or by counselling of
them, *2 Sam. 16.21.* or by evill ex-
ample, *Rom. 14.15.*

Neo. And what is forbidden in this
Commandment, as tending to the
murthering of our own bodies?

Eva. That we may not be guilty
of murthering our owne bodies, in
this Commandment is forbidden ex-
cessive worldly sorrow, *1 Cor. 7.10.*
Prov. 17.22. and so also is the neglect
of meat, drink, apparell, recreation,
physick,

physick, or any such refreshments, Eccles. 5.19. and 6.2. and so also is excessive eating and drinking, Prov. 23. 29,30. Hos. 7.5. and so also is laying violent hands upon our selves, 1 Sam. 31.4. Act. 16.28.

Neo. Well, Sir, now I pray you tell us what is forbidden in this Commandment, as tending to the murthering of others bodies; and first what is forbidden in respect of the heart.

Eva. That we may not be guilty of murthering others with our hearts, in this Commandment is forbidden all hasty, rash, and unjust anger, Mat. 5.22. and so also is malice or hatred, Levit. 19.19. 1 Job. 3.15. and so also is envy, Psal. 37.1. Pro. 24.1. and so also is desire of revenge, Levit. 19.18.

Neo. And what is forbidden in respect of the tongue?

Eva. That we may not be guilty of murthering others with our tongues, in this Commandment is forbidden, all bitter and provoking terms, Ephes. 4.31. and so also are all

all wrangling and contentious speeches, *Prov. 15.1.* and so also is crying and unseemely lifting up of the voyce, *Ephes. 4.31.* and so also is railing or scolding, *Prov. 17.19.* *1 Pet. 3.19.* and so also are all reviling and threatening speeches, *Mat. 5.22.* and so also are all mocking, scoffing, and deriding speeches, *2 King. 2.23.* *Job. 19.3.*

Neo. And what is forbidden in respect of the whole body, and more especially of the hand,

Euz. That we may not be guilty of murthering others with our hands, in respect of the other parts of the body, in this Commandment is forbidden, all disdainfull, proud, and scornfull carriage, *Gen. 4.5.* *Prov. 6.17.* and so also is all provoking gestures, as nodding of the head, gnashing with the teeth, and the like, *Matth. 27.39.*

Act. 7.45. and so also is all foward and churlish behaviour, *1 Sam. 25.17.* and so also is brawling and quarelling, *Tit. 3.12.* And more especially in respect of the hand is forbidden striking

king and wounding, Exod. 21.18,22.
and so also is all taking away of life,
otherwise than in case of publique
justice, just Warre, and necessary de-
fence, Exod. 21.12, Gen. 9.6.

Nea. I pray you, Sir, proceed to
the affirmative part of this Command-
ment, and first tell us what is requi-
red of us in respect of the life of
our owne soules.

Eva. In respect of the preservati-
on of the life of our owne soules is
required, a carefull avoyding of all
sorts of sin, Prov. 31.19. and so also
is a carefull use of all meanes of grace
and spirituall life in our soules; 1 Pet.

22.27. And what is required of us
in respect of the preservation of the
life of others soules?

Eva. In respect to the preservation
of the life of the soules of others, is
required, that according to our place
and calling, and as present occasion
offered, we teach and instruct others
to know God and his will, Gen. 18.19.

Dent.

Dent. 6. 7. and also that we do our best to comfort others that are in distress of conscience, 1 Theff. 5. 14. and that we pray for the welfare and comfort of others soules, Gen. 43. 29. and that we give others good examples by our Christian like walking Mat. 5. 16.

Neo. And what is required of us in respect of the preservation of the life of our own bodies.

Eva. In respect of the preservation of the life of our own bodies, is required in this Commandment, that we be carefull to procure unto ourselves the use of wholesome food, cloathing, and lodging, and physick when there is occasion; 1 Tim. 5. 23. Eccles. 10. 17. 2 King. 20. 7. And also that we use honest and lawfull mirth, reuelling in an holy manner, Pro. 17. 22. Eccles. 3. 4.

Neo. And what is required of us in respect of the preservation of the life of the bodies of others.

Eva. In respect of the preservati-

on of the life of the bodies of others, in this Commandment is required a kinde and loving disposition, with tendernesse of heart towards them, *Ephes. 4.31,32.* and so also is a patient bearing of wrongs and injuries, *Col. 3.12,13.* and so also is the taking of all things in the best sence, *I Cor. 13. 5,7.* and so also is the avoyding of all occasions of strife, and parting with our owne right sometimes for peace sake, *Gen. 13. 8,9.* and so also is all such lookes and gestures of the body as do expresse meeknesse and kindnesse, *Gen. 33.10.* and so also is the releeving the poore and needy, *Job 31. 16.* and so also is the visiting of the sick, *Mat. 25. 36.* And now, Neighbour *Nomologista,* I pray you tell me whether you thinke you keep this Commandment perfectly or no?

Nom. No indeed, Sir, I do not thinke I keepe it perfectly, nor no man else, as you have expounded it.

Eva. Assure your selfe, neighbour *Nomologista,* that I have expounded it

it according to the minde and will of God revealed in his Word, for you see I have proved all by Scripture: I told you at the beginning, that the Law is spirituall, and bindeth the very heart and soule to obedience; and that under one vice exprefly forbidden, albowf the ſame kinde, with all occasions and meanies leading thereunto, are likewife forbidden, and according to these rules have I expouned it. Wherefore I pray you conſider, that ſo many ſinues as you have comiſſed, and ſo many times as you have careleſly neglected, and wilfully rejected the meanes of ſalvation, ſo many wounds you have given your own ſoule.

And ſo many times as you have giuen occasion to others to ſin, ſo many wounds you have given to their ſoules.

And ſo many fits of worldly ſorrow as you have had, and ſo many times as you have neglected the moderate uſe either of meat, drink, apparell,

parell, recreation, or phyfick, when
need hath required, so many wounds
you have given your own body.

And so many times as you have
been either unadvisedly angry with
any, or have borne any malice or ha-
tred towards any, or have secretly in
your heart wished evill unto any, or
borne envy in your heart towards
any, or desired to be revenged upon
any, then have you been guilty of
murthering them in your heart. And
if you have given others any wrang-
ling and contentious speeches, or any
reviling and threatning speeches, or
have carried your selfe frowardly and
shurlishly towards others, and have
not borne injuries and wrongs pati-
ently, and expressed pitty and com-
passion towards others, then have you
been guilty of murthering them with
your tongue. And if you have quar-
relled with anyman, or stricken or
wounded any man, then have you
murthered them with your hand,
though you have not taken away

I their

their lives. And thus have I endeavoured to satisfie your desires concerning the sixth Commandment.

Eva. Neo. I beseech you, Sir, proceed to speak of the seventh Commandment, as you have done of the rest.

Com. 7. d i v Eva. Well then, I pray you consider that in the seventh Commandment there is a negative part expressed in these words, *Thou shalt not commit adultery.* That is, thou shalt not thinke, wll, speake or do any thing whereby thine own chastity, or the chastity of others may be hurt or hindered. And an affirmative part included in these words, *But thou shalt carry may, and by all good metnes, preserve and keep the same.*

Neo. I pray you, Sir, begin with the negative part, and first tell us what is that inward uncleannessesse that is forbidden in this Commandment.

Eva. That we may not be guilty of the inward uncleannessesse of the heart, in this Commandment is forbidden, all filthy imaginations, thoughts chara-

chaste thoughts and inward desires and motions of the heart to unc'eanelle, *Mt. 5. 28. Col. 3. 5.* with all causes and occasions of stirring up and nourishing of these in the heart.

Neo. And what be the causes and occasions of stirring up and nourishing these things in the heart which we are to avoyd?

Euz. That we may not stirre up nor nourish inward uncleannessle in our hearts is forbidden in this Commandment, gluttony, or excessiveness in eating and pampering of the Belly with meates, *Ier. 5. 8.* And so also is drunkennesse, or excessle in drinking, *Prov. 23. 30, 31, 33.* And so also is idlenesse, *2 Sam. 11. 12.* And so also is the wearing of lacivious garish and new fangled attire, *Prov. 7. 10. 1 Tim. 2. 9.* And so also is keeping company with lacivious, wanton, and fleshly persons, *Gen. 39. 10.* And so also is immodest, unchaste, and filthy speaking, *Ephes. 4. 29.* And so also is idle, and curious looking of men on women,

men, or women on men, *Gen. 6. 2,* *Gen. 39. 7.* And so also is the beholding of love matters, and light behaviour of men and women it presented on Stage-playes, *Ezek. 23. 14.* *Ephes. 5. 3,4.* And so also is immoderate and wanton dancing of men and women together, *Job. 21. 11, 12.* *Mir. 6. 21, 22.* And so also is wanton kissing and embracing with all unchaste touching and dalliance, *Prov. 7. 13,*

Neo. And what is that outward actuall uncleannessse which is forbidden in this Commandment?

Eva. The actuall uncleannessse forbidden in this Commandment, is fornication, which is a fleshly defilement of the body committed between man and woman, being both of them single and unmarried persons, *1 Cor. 10. 8.* And so also is adultery, which is a defilement of the body committed betweene man and woman, being either one or both of them married persons, or at least contracted, *1 Cor. 6. 9, 18.* *Hos. 13. 4.*

Neo.

Neo. I pray you Sir proceed to the affirmative part, and tell us what the Lord requireth in this Commandment.

Eva. The Lord in this Commandment doth require purity of heart, *1 Thes. 4. 5.* And he also requireth speeches favouring of soberietie and chastitie, *Col. 4. 6.* *Gen. 4. 1.* And he also requireth that we keepe our eyes from beholding vanitie and lustfull objects, *Psal. 119. 37.* *Job. 31. 1.* And he also requireth that we be temperate in our diet, in our sleepe, and in our recreations, *Luk. 31. 34.* And he also requireth that we possele our weffels in holinesse and honour, *1 Thes. 4. 9.* And if we have not the gift of chastitie, he requireth that we take the benefit of holy marriage, *1 Cor. 7. 29.* And that the man and wife do in that estate render due benevolence each towards other, *1 Cor. 7. 5.* Thus have I also endeavoured to satisfie your desires concerning the seaventh Command-

ment; And now neighbour Nomologista, I pray you tell me whether you thinke you keepe it perfectly or no.

Nom. Sir, I thank the Lord I am free from actuall uncleannessie, so that I am neither fornicator nor adulterer.

Eva. Well, but though you be free from the outward act, yet if you have had in your heart filthy imaginations, unchaste thoughts, or inward desires, or motions of the heart to uncleannessie, you have notwithstanding transgressed this Commandment; or if you have beeene guilty of gluttony, or drunkennesse, or idlenesse, or delighted to keepe company with lascivious and wanton persons, or have with your tongue uttered any unchaste, or corrupt communication, or have beeene a frequenter of Stage-playes, or have used inmoderate dancing with women, or have used wanton dalliance with kissing and imbracing, then have you broke this Commandment.

Neo. I beseeech you Sir proceed to speake

speake of the eight Commandment,
as you have done of the rest.

Eva. Well then, I pray you consider that in the eight Commandment there is a negative part expressed in these words, *Thou shalt not steale*, that is, Thou shalt by no un lawfull way or meanes, hurt or hinder the wealth and outward estate either of thy selfe or others; and an affirmative part included in these words, *But thou shalt by all good meanes in preserve and further them both.*

Neo. I pray you Sir begin with the negative part, and first tell us what is forbiden in this Commandment, as a hurt or hinderance of our owne outward estate.

Eva. That we may not hurt or hinder our owne outward estate, in this Commandment is forbidden idleness, sloth, and inordinate walking, Prov. 18. 9. 2 Thes. 3. 11. And so also is unthriftnesse, and carelesnesse, either in spending our goods, or in ordering our affaires and busynesses,

Prov. 21. 17. *1 Tim.* 5. 8. And so also is unadvised surtishep, *Prov.* 11. 15. And what is forbidden in this Commandmeut, as tending to the hurt or hinderance of our neighbours estate.

Eva. That we may not hurt or hinder ourneighbours outward estate in this Commandmant is forbidden, coveteousnesse and discontentednesse with our owne estate, *Heb.* 13. 5. And so also is enviousnesse at the prosperite of others, *Prov.* 24. 1. And so also is resolutions, or hasting to be rich, as it were whether the Lord afford meanes or not, *1 Tim.* 6. 9. *Prov.* 28. 20. And so also is borrowing and not paying againe, we being able, *Psal.* 37. 21. And so also is lending upon usurie, *Exod.* 22. 25. And so also is the not restoring of things borrowed, *Psal.* 37. 21. And so also is cruelty in requiring all our debts without compassion or mercy, *Isa.* 58. 3. And so also is the praising of any commodity we sell contrary to our owne knowledge, or the debasing of any thing we

we buy against our own conscience,
Isa. 5. 20. *Prov.* 20. 14. And so also
is the hoarding up, or withholding
the selling of corne and other necessarie
commodities when we may
spare them, and other have need of
them, *Prov.* 11. 26. And so also is the
retaining of hirelings wages, *Jam.* 5.
4. And so also is uncharitable incloasure,
Isa. 5. 8. And so also is the
selling of any commodity, by false
weights, or false measures, *Levit.* 19.
35. And so also is the concealing of
things found, and withholding them
from the right owners when they are
knowne. And so also is robbery, or
the laying of violent and strong
hands on any part of the wealth that
belongs unto an other, *Zech.* 4. 3, 4.
And so also is pilfering and secret
carrying away of the wealth that be-
longs unto another, *Ios.* 7. 21. And
so also is the consenting to the taking
away the goods of another, *Psal.* 90.
18. And so also is the receiving or
or harbouring of stolne goods, *Prov.*
19. 24.

Neo.

Neo. Well now Sir I pray you proceed to the affirmative part of this Commandment, and tell us what the Lord therein requireth.

Eva. In this Commandmant is required contentednesse of minde, with that part and portion of wealth and outward good things which God in his providence hath alotted unto us, *Heb. 13. 5. 1 Tim. 6. 6, 7, 8.* And so also in resting by faith upon the promise of God, and depending upon his providence, without distrustfull care, *Mat. 6. 20, 26.* And so also is a moderate desire of such things as are convenient and necessary, for us, *Mat. 6. 11. Prov. 30. 9.* And so also is a moderate care to provide those things which are needfull for us, *Gen. 30. 30. 1 Tim. 5. 8.* And so also is an honest calling, *Gen. 4. 2.* And so also is diligence, painefulnesse, and faithfull labouuring therein, *Gen. 3. 19.* And so also is frugallity or thriftnesle, *Prov. 27. 23.*

34. Lab.

24. *Ioh. 6. 12.* And so also is borrowing for need and good ends, what we are able to repay, and making payment with thanks and chearfulnessie,
Exod. 22. 14. And so also is lending freely without compounding for game, *Deut. 15. 8. Luke 6. 35.* And so also is giving, or communicating outward things unto others, according to our abilitie and their necessarie, *Luk. 11. 41.* So also is the using of truth, simplicity, and plainelesse in buying and selling, in hireing and letting, *Levit. 25. 14; Deut. 25. 13, 14, 15.* And so also is the restoring of things found, *Deut. 22. 2, 3.* And so also is the restoring of things committed to our trust, *Ezek. 18. 7.* And thus have I indeavoured to satisfie your desire concerning the eight Commandment; and now, neighbour *Nomologista,* I pray you tell me whether you thinke you keepe it perfectly or no.

Nam. I can say this truly, that I never in all my life tooke away, nor

con-

consented to the taking away of so
much as a peniworth of any other
mans goods.

Eva. Though you did not, yet if
there ever have beeene in your heart
any discontentednesse with your
owne estate? or any envious thoughts
towards others in regard of their pros-
peritie in the world? or any resoluti-
on to be rich, otherwise then by the
moderate use of lawfull meanes? or if
ever you borrowed and payed not a-
gaine to the utmost of your abilitie?
or if ever you lent upon usury? or if
ever you did cruelly require any debt
above the abilitie of your debtor? or
if ever you praised any thing you had
to sell above the known worth of it?
or if ever you did undervalue any
thing you were to buy, contrary to
your owne thoughts of it? or if ever
you hoarded up corne in the time
of dearth? or if ever you retained
the hirelings wages in your hands
to his losse or hinderance? or if
ever you did sell any commodity by

false

false weights or measures ? or if ever you did couceale any thing found from the right owner, when you knew him ? then have you been guilty of theft, and so have been a transgressor of this Commandment.

And though you never have done any of these things (as it is strange if you have not) yet if ever you were guilty of idlenesse, sloath, or any way unwarrantably neglected your Calling, or if ever you did unthriftily mispend any of your owne goods, or ever were negligent and carelesse in ordering your owne affaires and busynesse, or if ever you sustained any losse by your unadvised suretiship, or if ever you borrowed upon usury, except in case of extreame necessity, then have you been guilty of robbing your selfe, and so have been a transgressor of this Commandment.

Neo. Now I pray you, Sir, proceed to speake of the ninth Commandment, as you have done of the rest.

¶ Part 2. *The Marrow of*

Com.9. *Eva.* Well then, I pray you consider that in the ninth Commandment there is a negative part expressed in these words, *Thou shalt not beare false witnesse against thy neighbour.* That is, Thou shalt not think or speak any thiag contrary to truth, or that may tend to the hurt or hinderance either of thine owne or thy neighbours good name. And an affirmative part included in these words, *But thou shalt by all good meanes seeke to maintaine them both according to truth and a good conscience.*

Neo. Well, Sir, I pray you begin with the negative part, and first tell us what is forbidden in this Commandment in respect of our owne good name.

Eva. That we may not be guilty of bearing false witnesse against our selves, either by overvaluing or undervaluing our selves, in this Commandment is forbidden, too high a conceit or esteeme of our selves, *Luk. 18.9,10,11.* and so also is too meane a con-

a conceit, in underweening the good things that be in our selves, *Exod. 4. 10, 13.* and so also is the procuring of our selves an evill name, by walking undiscreetly and offensively, *Rom. 2. 24.* and so also is the unjust accusing of our selves, when we in a way of proud humility say, We have no grace, no wit, no wealth, &c. *Prov. 13. 7.* and so also is the excusing of our faults by way of lying, *Lev. 19. 11.*

Neo. And what is forbidden in this Commandment, in respect of our neighbours good name?

Eva. That we may not be guilty of bearing false witness against any other man, in this Commandment is forbidden, contemning or thinking basely of others, *2 Sam. 6. 16.* and so also is wrongfull suspition, or evill surmisings, *2 Sam. 10. 3.* and so also is rash, uncharitable, unjust judging and condemning of others, *Mat. 7. 1.* and so also is foolish admiring of others, *Act. 12. 22.* and so also is the unjust reviving the memory of our neighbours

bours crimes, which were in tract of time forgotten, *Pro. 17. 9.* and so also is the forbearing to speak in the cause and for the credit of our neighbour, *Pro. 31. 8, 9.* and so also is all flattering speeches, *Job 32. 21, 22.* and so also is tale-bearing, backbiting, and slanderous speeches, *Levit. 19. 16.* *Pro. 20. 19.* and so also is listening to tale-bearers, *Pro. 26. 20.* and *25. 23.* and so also is falsely charging some ill upon another before some Magistrate or in some open Court, *Amos 7. 10.* *Act. 25. 2.*

Neo. I pray you, Sir, proceed to the affirmative part of this Commandment, and first tell us what the Lord requireth of us for the maintenance of our own good name.

Eva. For the maintenance of our own good name, the Lord in this Commandment requireth a right judgement of our selves, *2 Cor. 13. 5.* with a love to and a care of our own good name, *Pro. 22. 1.*

Neo. And what doth the Lord in this

this Commandment require of us for the maintenance of our neighbours good name?

Eva. For the maintenance of our neighbours good name, in this Commandment is required, a charitable opinion and estimation of others, *1 Cor. 13.7.* and so also is a desire of, and rejoicing in the good name of others, *Rom. 1.8. Gal. 1.24.* and so also is sorrowing and grieving for their infirmities, *Psal. 119.126,* and so also is the covering of others infirmities in love, *Prov. 17.9. 1 Pet. 4.8.* and so also is the hoping and judging the best of others, *1 Cor. 13.5,6,7,* and so also is the admonishing of others before we bewray their faults, *Pro. 25.9.* and so also is speaking of the truth from our hearts simply and plainly upon any just occasion, *Psal. 15.2. Zech. 8.16,* and so also is the giving of sound and seasonable reproofes for knowne faults, in love and with wil-dome, *Levit. 19.17.* and so also is the praying and commanding of those

that do well, *Rev. 2. 23.* and so also is the defending of the good name of others, if need so require. And thus have I also endeavoured to satisfie your desires concerning the ninth Commandment: And now, neighbour *Nomologista*, I pray you tell me whether you think you keep it perfectly or not.

Nom. The truth is, Sir, I did conceive that there was nothing tended to the breaking of this Commandment, but falsly charging some ill upon another before some Magistrate or in some open Court of Justice; and that I thanke God I am not guilty of.

Eva. Though you have not been guilty of that, yet if you have contemned or thought too basely of any person, or have had wrongfull suspitions, or evill surmisings concerning them, or have rashly and unjustly judged and condemned them, or if you have foolishly admired them, or unjustly revived the memory of any for-

forgotten crime, or have given them any flattering speeches, or have been a tale bearer, or a backbiter, or a flatterer, or a listener to tale bearers, you have borne false witness against your neighbour, and so have been guilty of the breach of this Commandment.

Or if you have not had a charitable opinion of others, or have not desired and rejoiced in the good name of others, or have not sorrowed and grieved for their sinfull infirmities, or have not covered them in love, or have not hoped and judged the best of them, or have not admonished them before you have discovered their faults to others, or have not given to others sound and seasonable reproof, or have not praised them that do well, then have you also been guilty of false witness bearing against your neighbour, and so have transgressed this Command-

ment. And though you never have done any of these things (as 'tis strange if you

you have not) yet if you have had too high a conceit of your selfe, or have after a proud humble manner unjustly accused your selfe, or have procured your selfe an evill name, by walking undiscreetly and offensively, or have excused any fault by way of Ilying, then have you borne false witness against your selfe, and thereby have transgressed this Commandment.

Neo. I beseech you Sir, proceed to speake of the last Commandment as you have done of the rest.

Com. 10.

Eva. Well then, I pray you consider, that in the tenth Commandment there is a negative part expressed in these words, *Thou shalt not covet*, &c. That is, thou shalt not inwardly thinke on, nor long after that which belongs to another, though it be without consent of will, or purpose of heart to seeke after it. And an affirmative part included in these words, *But thou shalt be well contented with thine owne outward conditi-*

on, and heartily desire the good of thy
neighbours.

Neo. Well, Sir, I pray you begin
with the negative part; and first tell
us what the Lord forbiddeth in this
Commandment.

Eva. I pray you take notice and *Vrsin. Cat.*
consider, that this tenth Command- *page. 614*
ment was givent to be a rule and le-
vell, according to the which we must
take and measure our inward obedi-
ence to all the other Commandments
contained in the second Table of
Gods Law. For the Law-giver ha-
ving in the rest of the Commands
dealt with those sins especially
which stand in deeds, and are done of
purpose, or with an advised consent
of will, (although there is no doubt
but that the law of restraining con-
cupiscence is implied and included in
all the former Commandments.) Now last
of all in this last Com-
mandment he dealeth with those sins
which are called onely concupiscen-
ces, and do containe all inward stir-

Basting.

Cat. p. 164

ring and conceit in the understanding and affections against every Commandment of the Law, and are as it were rivers boyling out of the fountaine of that originall sin; for to covet, in this place signifies to have a motion of the heart without any settled consent of will. Briefly then in this Commandment is forbidden not onely the evill act and evill thought settled, and with full and deliberate consent of will, as in the former Commandments; but here also is forbidden, the very first motions and inclinations to every evill that is forbidden in any of the former Commandments, as it is evident, *Rom. 7.7.* and *13.9.* for it is not said in this Commandment, Thou shalt not consent to lust, but, *Thou shalt not lust,* it doth not onely command the binding of lust, but it also forbiddeth the being of lust; which being so, who feeth not that in this Commandment is contained, the perfect obedience to the whole Law; for how cometh it

*Ded on the
Com. p. 363*

*Ethen on
this Com.*

*Besinge
Car. p. 163.*

it to passe that we sin against every Commandment, but because this corrupt concupisence is in us, without which we should of our owne accord with our whole minde and body, be apt to do the onely good without any thought or desire at all to the contrary. And this is all I have to say touching the negative part of this Commandment.

Neo. Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this Commandment.

Eva. Why originall justice or righteousnesse is required in this Commandment, which is a disposition and an inclination, and a desire to perform unto God, and to our neighbour for Gods sake, all the duties which are contained both in the first and second Table of the Law; whence it doth evidently appeare, that it is not sufficient though we forbear the evill, and do the good which is contained in every Commandment, except we

do it readily and willingly, and for the Lords sake. As for example, to give you a few instances, It is not sufficient though we abstaine from making of Images, or worshipping God by an Image, no though we performe all the parts of his true worship, as praying, reading, hearing, receiving the Sacraments, and the like; if we do it unwillingly, or in obedience to any law or commandment of man, and not for the Lords sake; neither is it sufficient though we abstain from the workes of our callings on the Lord's day, and perform never so many religious exercises, if it be unwillingly, and for forme and custome sake, or in meere obedience to any superiour, and not for the Lords sake. Neither is it sufficient though a childe shew never so much honour, love, and respect to his parents, if he do it by constraint and unwillingly, or to gaine the praise of men, and not for the Lords sake. Neither is it sufficient though a servant do his duty, and

carry

carry himselfe never so well, if it be for feare of correction, or for his owne profit and gaine, and not for the Lords sake. Neither is it sufficient though a wife carry her selfe never so dutifullly and respectivelly towards her husband, both in word and deed, if it be unwillingly, for feare of his frownes, or to gaine the applause of them that behold it, and not for the Lords sake. Neither is it sufficient though a husband shew much love and respect to his wife, if it be because she is amiable or profitablie, or to gaine the praise of men, and not for the Lords sake. In a word, it is not sufficient though any man or woman do all their duties in all their relations, if they do them metrely for their owne sake, and not for the Lords sake. Neither is it sufficient though a man abstaine from killing, yea, and from striking, if it be for feare of the Law, and not for the Lords sake. Neither is it sufficient though he bridle his anger, and abstaine

staine from expressing any wrath , if it be because he would be counted a patient man , and not for the Lords sake . Neither is it sufficient though a man visit the sick , clothe the naked , feed the hungry , or never so many wayes seeke to preserve the life of his neighbour , if it be for the praise of men , and not for the Lords sake . Neither is it sufficient though a man abstaine from committing adultery , if it be for feare of the shame or punishment that will follow , and not for the Lords sake . Nor though he also abstaine from idlenesse , gluttony and drunkennesse , if it be for his owne gaine sake , and not for the Lords sake . Neither is it sufficient though we abstaine from stealing , and labour diligently in our callings , if it be for feare of shame or punishment , or for the praise of men . Neither is it sufficient though we have abstained from false witnesse bearing , and have spoken the truth , if it have been for fear of shame , or meerly to do our neighbour

bour a curtesie, and not because the Lord requireth it. Thus might I have instanced in divers other particulars, wherein though we have done that which is required, and avoyded that which is forbidden, yet if it have bin for our owne ends in any of the particulars before mentioned; yea, or if it have been meerly or chiefly to escape hell, and to obtaine heaven, and not for the love we bear to God, and for the desire we have to please him, we have therein transgressed the Lords Commandments. And now, Neighbour *Nomologista*, I pray you consider whether you have gone neere to the keeping of all the Commandments perfectly or no.

Nom. But, Sir, are you sure that the Lord requireth that every man should keep all the ten Commandments according as you have now expounded them.

Eva. Yea indeed doth he, and if you make any question of it, I pray you consider further, that one asking our

Law.

Mai. 22,6; our Saviour which is the great Com-
mandment in the Law, he answered,

7,8,9. Thou shalt love the Lord thy God with
all thy heart, and with all thy soule,
and with all thy minde; this, saith he,
is the first and great commandment,
and the second is like unto this, *Thou*
shalt love thy neighbour as thy selfe.

Urfin. Cat.
p. 37,38. Whereupon faith a famous spirituall
Expositor, *God will have the whole*
heart, all the powers of our soules
must be bent towards him, he will
have himselfe to be acknowledged
and reckoned as our Soveraigne and
Supreme good; our love to him must
be perfect and absolute; He requi-
reth that there be not found in us the
least thought, inclination, or aperite
of any thing which may displease
him; And that we direct all our acti-
ons to this very end, that he alone
may be glorified by us; and that for
the love we beare unto God, we must
do well unto our neighbour, accor-
ding to the Commandments of God.
Consider also I pray you, that it is
said,

said, Deut. 27.26. Gal. 3.10. Cursed is every one that continueth not in all things which are written in the Booke of the Law to do them. Now if you do consider these things well, you shall perceive the Lord requireth that every man do keep all the ten Commandments perfectly, according as I have expounded them, and concludes all those under the curse that do not so keep them.

Nom. Surely, Sir, you did mistake in saying that the Lord requireth that every man do keepe all the ten Commandments perfectly; for I suppose you would have said, the Lord requireth that every man do endeavour to keep them perfectly.

Eva. No, Neighbour Nomologiſt, I did not mistake, for I say it againe, That the Lord requireth of every man perfect obedience to all the ten Commandments, and concludes all those under the curse that do not yeeld it; for it is not said, Cursed is every man that doth not endeavour

deavour to continue in all things, but
Cursed is every man that continueth not
in all things, &c.

Nom. But, Sir, do you thinke that
any man doth continue in all things
as you have expounded them?

Eva. No, no, it is impossible that
any man should.

- *Nom.* And, Sir, what is it to be un-
der the curse?

Lwh. m
Gal. p. 162.
Perk. on
Gal. p. 165. *Eva.* To be under the Curse; as
Luther and Perkins do well agree; is
to be under sin, the wrath of God,
and everlasting death.

Nom. But, Sir, I pray you how can
this stand with the justice of God to
require man to do that which is im-
possible, and yet to conclude him
under the curse for not doing it.

Eva. You shall perceive that it
doth well stand with the justice of
God to deale so with man, if you do
consider, that this Law of God; or
these ten Commandments which we
have now expounded, are, as Ursinus
Catechisme truly saith, A Doctrine
agreeing

agreeing with the eternall and immor-tal Wisdome and Justice that is in God, wherein saith Calvin, Cod hath *Institut.* so painted out his owne nature, that it *pag. 140.* doth in a manner expresse the very Image of God. And we reade, Gen. I. 27. That man at the first was created in the image or likenesse of God; whence it must needs follow, that this Law was written in his heart, (that is to say God did ingrave in mans heatt such wisdome and know-ledge of his will and workes, and such integrity in his soule, and such a fit-nesse in all the powers thereof, that his minde was able to conceive, and his heart was able to desire, and his body was able to put in execution, any thing which was acceptable to God; so that in very deed he was able to keep all the ten Comamndments perfectly.)

Eccles. 7.29.

And therefore though God do re-quire of man impossible things, yet is he not unjust, neither doth he injure us in so doing, because he com-manded

Vrsin. Cat.
pag. 115.

manded them when they were possible
ble 3; and though we have now lost
our ability of performance, yet it
being by our voluntary falling from
the state of innocence, in which we
were at first created, God hath not
lost his right of requiring that of us
which he once gave us.

Nom. But, Sir, you know it was
our first parents onely that did fall a-
way from God in eating the forbi-
den fruit, and none of their posteri-
ty, how then can it betruly said, that
we have lost that power through our
owne default?

Eva. For answer to this, I pray
you consider, that Adam by Gods
appointment, was not to stand or fall
as a single person onely, but as a com-
mon publique person, representing
all mankinde which were to come of
him. And therefore as in case if he
had beene obedient, and not eaten
the forbidden fruit, he had retained
and kept that power which he had by
creation, as well for all mankinde as
for

for himselfe; even so by his disobedience in eating that forbidden fruit, he was disrobed of Gods Image, and so lost that power; as well for all mankinde as for himselfe.

Nom. Why then, Sir, it should seeme that all mankinde are under sin, wrath, and eternall death.

Eva. Yea indeed by nature they are so, For we know, saith the Apostle, that whatsoever the Law saith, it Rom.3.19. saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. And againe saith he, We have Rom.3.9. proved both Jewes and Gentiles, that they are all under sinne. And in another place he saith, We were by nature Eph.2.3. children of wrath as well as others. And lastly he saith, So death passed Rom.5.12. upon all men, for that all have sinned.

Nom. But, Sir, I pray you tell me whether you think that any regenerate man doth keepe the Commandments perfectly according as you have expounded them?

L

Eva.

Esa. No not the most sanctified man in the world.

Nam. Why then, Sir, it shoulde seeme, that not onely naturall men, but regenerate men also, are under the curse of the Law. For if every one that keepeth not the Law perfectly be concluded under the curse; and if regenerate men do not keepe the Law perfectly, then they also must needs be under the curse.

Esa. The conclusion of your argument is not true, for if by regenerate men you meane true believers, then they have fulfilled the Law perfectly in Christ, or rather Christ hath perfectly fulfilled the Law in them, and was made a curse for them, and so hath redeemed them from the curse of the Law, as you may see,
Rom. 8.4. *Gal. 3. 13.*

Nam. Well, Sir, now I do understand you, and have ever beene of your judgement in that point, for I have ever concluded this, that either a man himselfe, or Christ for him, must keep

keepe the Law perfectly; or else God will not accept of him; and therefore have I endeavoured to do the best I could to keep the Law perfectly, and wherein I have failed and come short, I have beleaved that Christ hath done it for me.

Eva. The Apostle saith, Gal. 3. 10.
So many as are of the workes of the Law, are under the curse. And truly, neighbour Nomalogista, if I may speak it without offence, I feare me you are still of the workes of the Law, and therefore still under the curse.

Nom. Why, Sir, I pray you what is it to be of the workes of the Law?

Eva. To be of the workes of the Law, is for a man to looke for or hope to be iustified or accepted in the sight of God for his own obedience to the Law.

Nom. But surely, Sir, I never did so; for though by reason of my being ignorant of what is required and forbidden in every Commandment, I had a conceit that I came very neere

the perfect fulfilling of the Law, yet I never thought I did do all things that are contained therein, and therefore I never looked for, nor hoped that God would accept me for mine owne obedience without Christ's being joyned with it.

Eva. Then it seemeth that you did conceive, that your obedience and Christ's obedience must be joyned together, and so God would accept you for that.

Nom. Yea indeed, Sir, there hath been my hopes, and indeed there is still my hopes.

Eva. I but Neighbour *Nomologista*; as I told my Neighbour *Neophitus* and others not long since, so I tell you now, That as the Justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personall obedience, *viz.* It must be the obedience of one person only. The obedience of two must not be put together to make up a perfect obedience; and indeed to say as the thing

thing is, God will have none to have a hand in the justification and salvation of any man but Christ onely; for saith the Apostle Peter, *Act. 4. 12.* *Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.* Believe it then, I beseech you, that Christ Jesus will either be a whole Saviour or no Saviour, he will either save you alone or not save you at all.

Nom. But, Sir, if mans obedience to the Law do not helpe to procure his justification and acceptance with God, then why did God give the Law to the *Israelites* upon Mount *sinai*, and why is it read and expounded by you that are Ministers? I would gladly know of what use it is.

Eva. The Apostle saith, *Gal. 3. 19.* That the Law was added because of transgressions. That is, (as Luther expounds it) That transgressions might increase, and be more knowne and seen. Oras Perkins expounds it, For the

revealing of sinne, and the punishment thereof; For by the Law comes the knowledge of sin, as the same Apostle saith, Rom. 3.20. And therefore when the children of Israel had a conceit that they were righteous, and could keepe all Gods Commandments perfectly, as it is manifest by their saying, Exod. 19.8. All that the Lord commandeth we will do, and be obedient. The Lord gave them this Law to the intent they might see how farre short they came of yeelding that obedience which is therein required, and so consequently how sinfull they were. And just so did our Saviour also deale with that young expounder of the Laws Mat. 19.16, wher it seems was sick of the same disease, Good Master (saith he) what shall I do that I may inherit eternall life? He doth not (saith Calvin) simply aske, which way, or by what meanes he shoulde come to eternall life, but what good he shoulde do to get it. Whereby it appeares that he was a proud justitiary, one that swelled

swelled in fleshly opinion; that he could keep the Law and be saved by it, therefore he is worthily sent to the Law to worke himselfe weary, and to see his need to come to Christ for remedy.

Now then if you would know of what use the Law is, why first let me tell you, it is of speciall use to all such as have a conceit that they themselves can do any thing for the procuring of their own justification and acceptation in the sight of God, to let them see as in a glasse, that in that case they can do nothing. And therefore seeing that you your selfe have such a conceit, I beseech you labour to make that use of it, that so you may be thereby quite driven out of your selfe unto Jesus Christ.

Nom. Beleeve me, Sir, I should be glad I could make such a good use of it, and therefore I pray you give me some directions how I may do it.

Eva. Why first of all I would desire you to consider that in regard

that all mankinde were at first created in such an estate as I have declared unto you ; the Law and Justice of God doth require that the man who undertakes by his obedience to procure his justification and acceptation in the sight of God , either in whole or in part , be as compleatly furnished with the habit of righteousness and true holinesse , and as free from all corruption of nature , as *Adam* was in the state of innocency , that so there may not be the least corruption mingled with any of those good actions which he doth , nor the least motion of heart , or inclination of will towards any of those evill actions which he doth not do .

10. Secondly , I would desire you to consider , that neither you nor no man else whilst you live upon the earth , shall be so furnished with perfect righteousness and true holiness , nor so free from all corruptions of nature , as *Adam* was in the state of innocency ; so that no good action which

which you do shall be free from having some corruption mingled with it, nor no evill action which you do not do free from some motion of heart, or inclination of will towards it; And that therefore you can do nothing towards the procuring of your justification and acceptation in the sight of God : The which the Prophet *David* well confidering cries out, *Psal. 143. 2.* Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified. Yea, and this made the Apostle *Paul* cry out, O wretched man that I am, who shall deliver me from the body of this death, *Rom. 7. 24.* Yea, and this made him desire to be found in Christ, not having his owne righteousnesse which is of the Law, but that which is through the faith of Christ, *Phil. 3. 9.*

Nom. But, Sir, I am perswaded there be some good actions which I do that are free from having any corruption at all mixed with them ; and some evill actions which I do not do,

towards the which I have no motion
of heart or inclination of will at all.

Eva. Surely, Neighbour *Nomologiſta*, you do not truly know your
ſelfe, for I am confident that any man
who truly knowes himſelf, doth ſee
ſuch ſecret corruptions of heart in
every duty he performeth, as cauifeth
him unfainedly to confeſſe, that
whatever good action he doth, it is
but a polluted ſtreame, of a more cor-
rupt fountain. And whatſoever you
or any man elſe do conceive of your
ſelves, tis moft certaine, that whatſo-
ever ſin is forbidden in the Word, or
Hath been practiſed in the world, that
ſin every man carries in his boſome,
for all have equally ſinned in *Adam*,
and therefore originall lust is equally
in all.

Nom. Sir, I can hardly be perſwa-
ded to this.

Eva. Well, Neighbour *Nomologiſta*, I cannot ſo well tell how it is
with you, but for mine owne part, I
tell you truly I finde my knowledge
corrup-

*Capell on
temptation
p. 60. & 41.*

corrupted and defiled with ignorance and blindness, and my faith corrupted and defiled with doubting and distrust, and my love to God very much corrupted and defiled with sinfull self-love, and love to the world; and my joy in God much corrupted and defiled with carnall joy; and my godly sorrow very much corrupted and defiled with worldly sorrow.

And I finde my prayers, my hearings, my reading, my receiving the Sacrament, and such like duties, very much corrupted and defiled with dulnesse, drowsesse, sleepinesse, wandering worldly thoughts, and the like.

And I finde my sanctifying of the Lords Name very much corrupted and defiled, by thinking and speaking lightly and uneverently of his Titles, and by thinking, if not by speaking grudgingly against some acts of his providence.

And I finde my sanctifying of the Lords day very much corrupted and defiled by sleeping too long in the morning

morning, and by worldly thoughts
and words, if not by worldly works.

And I finde that all my duties that
I have performed, either towards my
superiours or inferiours, have been
corrupted and defiled, either with too
much indulgency, or with too much
severity, or with base feares, or base
hopes, or some self-end and by re-
spect.

And I finde that all the duties
which I have performed, either for
the preservation of mine owne or o-
thers life, chalsty, goods or good
name, have been very much corrup-
ted and defiled, either with desire of
mine owne praise, mine owne profit
here, or to escape hell and to obtaine
heaven hereafter ; so that I see no
good action which I have ever done
free from having some corruption
mixed with it.

And as for motion of heart and in-
clination of will towards that evill
which I have not done, it is also ma-
nifest, for though I have not been
guiltie

guiltie of Idolatrie, either in making or worshiping of Images, yet have I not beene free from carnall imaginations of God in the time of his worship, nor from will-worship.

And though I have not beene so guilty of prophaning the name of the Lord, after such a grosse manner as some others have beene, yet have I not beene free from an inclination of heart, and disposition of will thereunto, for I have both thought and spoken unreverently both of his titles, attributes, word, and workes, yea and many times doe so to this day.

And though I doe not now so grossly prophane the Lord day, as it may be others have done and doe still, yet have I formerly done it grossly, yea and doe still finde and inward disposition of heart, and an inclination of will, both to omit those duties which tend to the sanctifying of it, and to doe those worldly actions which tend to the profanation of it.

And

And though when I was a childe
and young, I did not so grossly dishonour and disobey my parents, and
other superiours as some other did,
yet had I an inclination of heart,
and disposition of will thereunto, as
it was manifest by my stubbornesse,
and by my not yeelding of willing
obedience to their commands, nor
submitting patiently to their reproofes
and corrections.

And though it may be I have done
more of my dutie to my inferiours
then some others have done, yet have
I found an inclination of heart, and
a disposition of will many times to
omit those duties which I have per-
formed, so that I have as it were
beene faine to constraine my selfe to
doe that which I have done.

And though I have not beene guil-
ty of the grosse act of *Murder*, yet
have I had and have still an inclina-
tion of heart and a disposition of
will thereunto, in that I have bee-
en and am still many times subject to

rash, unadvised, and excessive anger, yea I have beene and am still divers times wrathfull and envious towards others that offend me.

And though I never was guilty of the foule and grosse act of fornication or adultery, yet have I had an inclination of heart, and disposition of will thereunto, in that I have not beene free from filthy imaginations, unchaste thoughts, and inward motions and desires to uncleannessse.

And though I was never guilty of the grosse act of stealing, yet have I had an inclination of heart, and a disposition of will thereunto, in that I have neither beene free from discontentednesse with mine owne estate, nor from covetous desires after that which belongs to another.

And though I never did beare false witnesse against any man, yet have I had an inclination of heart and disposition of will thereunto, in that I have not beene free from contemning, despising, and thinking too base-

ly of others, neither yet have I
beene free from evill surmisings,
groundleffe, suspitious, and rash judg-
ing of others.

30 And now neighbour Nomologista,
I pray you tell me whether you doe
not thinke that some of these corrup-
tions are in you which you heare are
in me?

Nom. Yea beleeve me Sir, I must
needs confesse that some of them are.

Eva. Well though you have but
only one of them in you, yet I pray
you consider, that you doe thereby
transgress one of the ten Command-
ments; And the Apostle James saith,
that *Whosoever shall keepe the whole
law, and yet offend in one point, he is
guilty of all,* Jam. 2. 10. And call to
minde I also pray you, that a curse is
denounced against all those that con-
tinues not in *all things which which*
*are written in the booke of the law to
doe them.* Minde it I pray you that
doth not continue in all things, so
that although you could for a time

dog

doe all that the law requirēth, and
avoid all that it forbideth, and that
never so exactly, yet if you doe not
continue so doing, but transgresse
the law once in all your life, and that
onely in one thought, you are there-
by become subject to the curse, which
as you have heard is eternall damna-
tion in Hell.

*Nay let me tell you more, although
you never yet had transgressed the
law in all your life hitherto, nor so
much as in the least thought, nor ne-
ver should doe whilst you live, yet
should you thereby become far short
of the perfect fulfilling of the law,
and so consequently of your justifi-
cation and acceptation in the sight
of God.*

*Nom. That is very strange to me
Sir, for what can be required more,
or what can be done more, then
yeelding of perfect and perpetuall
obedience.*

*Eva. That is true indeed, there is
no more required, neither can there
be*

Truenesse
of Christ.
Rel. pag.
534.

be more done, but yet you must understand that the law doth as well require passive obedience as active, suffering as well as doing, for our common bond entred into of us all by Gods benefits towards the first man, is by his disobedience become forfeited, both in respect of himself and all mankind; And therefore ever since the fall of man the law and justice of God doth not onely require the payment of the debt, but also of the forfeiture, there is not only required of him perfect doing, but also perfect suffering, *In the day that thou eatest thereof thou shalt die the death, saith the Lord, Gen. 2.17.* Nay let me tell you yet more, in order of justice the forfeiture ought to be paid before the debt, perfect suffering should goe before perfect doing, because all mankind by reason of that first and great transgression are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak) with

with holy reverence) cannot be reconciled unto any man, before a full satisfaction be made to his justice by a perfect suffering, perfect suffering then is required for the reconciling of man unto God, and setting him in the same condition he was in before his fall, and perfect doing is required for the keeping of him in that condition.

*Col. i. 21.
Ephes. 2. 3.*

Nom. And Sir, is man as unable to pay the forfeiture, as he is to pay the debt, I meane, he is as unable to suffer perfectly as to doe perfectly?

Eva. Yea indeed every whit as unable, forasmuch as mans sinne in eating of the forbidden fruit was committed against God, and God is infinite and eternall, and the offence is alwaies multiplied according to the dignitie of the person against whom it is committed, mans offence must needs be an infinite offence; and the punishment must needs be proportionable to the fault, therefore an infinite and eternall punishment is re-

quired at mans hands, or else such a temporall punishment as is equall and answerable to eternall. Now eternall punishment man canhot sustaine, because then he should never be delivered, he should ever be satisfying and never have satisfied; which satisfaction is such as is the punishment of the devils and damned men in Hell, which never shall have end. And for temporall punishment which should be equivolet to eternall, that cannot be neither, because the power and vigour of no creature is such that it may sustaine a finite and temporall punishment, equivolet to infinite and eternall, for sooner should the creature be wasted, consumed, and brought to nothing, then it could satisfie the justice of God by this meanes: wherefore we may certainly conclude that no man can satisfie the Law and justice of God, neither by active nor by passive obedience, and so consequently no man shall be justified and accepted in the sight of himip s M. God

God by his owne doings or sufferings.

Nom. Sir I see it clearely, and am therein fully convinceed, and I hope I shall make that use of it; but Sir, is there no other use to be made of the law then this?

To Eva. Yea neighbour Nomologista, you must not onely labour thereby to see your owne insufficiencie, to procure your owne justification, and acceptation in the sight of God, (though that indeed be the chiefe use that any unjustified person ought to endeavour to make of it) but you must also endeavour to make it a rule of direction to you in your life and conversation.

Nom. But Sir, if I cannot by my obedience to the law doe any thing towards the procuring of mine owne justification and acceptation in the sight of God, or (which as I doe conceive is all one) if I can doe nothing towards the procuring of mine owne eternall salvation, then me thinkes

all that I do shold be in vaine bfor
I cannot see any good I shall get
thereby.

Answe, No, Neighbour Nomologista,
it shall not be in vaine, for though
you cannot by your obedience to the
Law, do any thing towards the pro-
curing of your owne justification, or
eternall salvation ; yet, and though
you should never make such a use of
it, as to be thereby driven out of your
selfe unto Jesus Christ for justification
and eternall salvation, but should be
everlastingly condemned ; yet this
let me tell you, the more obedience
you yeeld unto the Law, the more
severe shall your condamaation be ;
for although no man walk he never
so exactly and strictly according to
the Law, shall thereby either escape
the torments of hell or obtaine the
joyes of heaven, yet the more ex-
actly and strictly any man walkes ac-
cording to the Law, the easier shall
his torments be, Mat. 19. 22. so that
although you by your obedience to
the

the Law cannot obtaine the unesiest place in heaven, yet may you thereby obtaine the most easie place in hell ; and therefore your obedience shall not be in vaine. Nay let me tell you more, although you by your obedience to the Law, can neither escape that hell, nor enjoy that heaven that is in the world to come ; yet may you thereby escape that hell, and enjoy that heaven which is to be had in this present world ; for the Lord dealeth so equally and justly with all men, that every man shall be sure to receive his due at his hands : So that as every man who is truly justified in the sight of God by faith in Christ's blood, shall for that bloods sake be sure of the joyes of heaven, be his life never so unconformable to the Law ; yet the more unconformable his life is thereunto, the more crosses and afflictions he shall be fute to meet withall in this life, Psal. 89. 30, 31, 32. even so though no man that is not justified by faith in Christ's blood, shall

either escape the torments of hell, or
attaine the joyes of heaven, be his
life never so conformable to the Law,
yet the more conformable his life is
thereto, the less of the miseries
and the more of the blessings of this
life he shall have: For is it not to men
unjustified, though I suppose not on-
ly to them that the Lord speaketh
Ysa.11.9. saying, *If ye be willing and
obedient, ye shall eat the good things of
the Land.* And doth not the Lord in
the fift Commandment promise the
blessing of long life to all inferiours
that are obedient to their superiours?
And may we not observe, and is it
not found true by experience, that
those children who are most carefull
of doing their duties to their parents,
are commonly more free both from
their parents corrections and the
Lords corrections, and are likewise
blessed with obedient children them-
selves, and do also taste of their pa-
rents bounty and the Lords bounty,
as touching the blessings of this life,

more

more than others that are disobedient? And may we not observe, and is it not found true by experience, that those servants that are most faythfull and diligent in their places, are commonly more free either from the Lords or their Masters corrections, and are likewise rewarded with such servants themselves, and with other temporall blessings both from their Masters and from the Lord, than others that are not so? And may we not observe, and is it not found true by experience, that those wives that are obedient and subject to their husbands, are commonly more free from the frowns, cheeks, and rebukes of their husbands, at least they are more blessed with peace of conscience, and a good name amongst men, than others that are not so? And may we not observe, that our meere civill honest men, who for the most part live without committing any grosse sinne against the Law, are commonly more exempted from the sword of the Magistrate.

gistrate, and have many earthly blessings more in abundance than such as are grosse sinners? And the Scribes and Pharisees who were strict observers of the Law in regard of the outward man, were no losers by it. Verily, saith our Saviour, I say unto you, they have their reward, Mat. 6.2. So that still you see your obedience to the Law shall not be in vaine; wherefore I pray you do your best to keep the ten commandments as perfectly as you can. But above all I beseech you be carefull to consider of that which hath been said touching the speciall use of the law to you, that so through the powerfull working of Gods Spirit, it may become an effectuall means to drive you out of your self unto Jesus Christ.

O consider in the first place what a great number of duties are required, and what a great number of sins are forbidden in every one of the ten Commandments. And in the second place consider, how many of those duties you have omitted, and how many

many of those sins you have committed. And in the third place consider, that there hath been much corruption mixed with every good duty which you have done; so that you have sinned in doing that which in it selfe is good; and that you have had an inclination of heart and disposition of will to every sin you have not committed, and so have been guilty of all those sinnes which you have not done. And in the fourth place consider, that the Law denounceth a curse unto every one which continueth not in all things which are written in the booke of the Law to do them. And then in the fifth place make application of the curse unto your selfe, by saying in your heart, If every one be cursed which continueth not in all things, then surely I am cursed that have continued in nothing. And then in the sixth place consider, that before you can be delivered from the curse, the Law and Justice of God requireth
that

that there be a perfect satisfaction made, both by payng the debt and the forfeiture to the very utmost farthing; perfect doing and perfect suffering are both of them required. And then in the last place consider, that you are so far from being able to make a perfect satisfaction, that you can do nothing at all towards it, and that therefore as of your self you are in a most miserable and helpleffe condition,

Nom. Well, Sir, I do now plainly see that I have been deceived; for I verily thought that the onely reason why the Lord gave the Law, and why you that are Ministers do shew us what is required and forbidden in the Law, had bin that all men might thereby come to see what the minde and will of the Lord is, and be exhorted and perswaded to leade their lives thereafter. And I also verily thought, that the more any man did strive and endeavour to reforme his life and do thereafter, the more he procured

procured the love and favour of God towards him , and the more God would blesse him and do him good both in this world and in the world to come; yea, and I also verily thought that it had been in mans power to have come very neere the perfect fulfilling of the Law, for I never read nor heard any Minister so shew how impossible it is for any man to keepe the Law, nor never make any mention of such a use of the Law as you have done this day.

Eva. Surely , Neighbour *Nomologista*, these have not onely bin your thoughts , but also the thoughts of many other men ; for it is naturall for every man to thinke that he must and can procure Gods favour and eternall happinesse by his obedience to the Law , at the least to thinke he can do somthing towards it; for naturally men thinke that the Law requireth no more but the externall act , and that therefore it is in mans power to keep it perfectly. Is it not an ordinary

nary and common thing for men when they heare or reade that there is more required and forbidden in the Law than they were aware of, to thinke with themselves, surely I am not right, I have transgressed the Law more than I had thought I had done, and therefore God is more angry with me than I had thought he had been, and therefore to pacifie his anger, and procure his favour towards me, I must repent, amend and do better; I must reforme my life according to the Law, and so by my future obedience, make amends for my former disobedience; and if hereupon they do attaine to any good measure of outward conformity, then they think they come neare the perfect fulfilling of the Law; and if it were not that the Doctrine of the Church of England is, That no man can fulfill the Law perfectly, and that none but Papists do say the contrary, they would both think and say they did or hoped they should keep all the

Com-

Commandments perfectly. And upon occasion of this their outward reformation according to the Law, they thinke, yea, and sometimes say, they are regenerate men and true converts, and that the beginning of this their reformation was the time of their new birth and conversion unto God. And if these men do confess themselves to be sinners, it is rather because they heare all others confess themselves so to be, than out of any true sight and knowledge, sence or feeling they have of any inward heart corruption. And if they do acknowledge, that a man is not to be justified by the workes of the Law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other Booke, than because of any imperfection which they see in their own workes, or any need they see of the righteousness of Jesus Christ. And if they do see any imperfection in their owne works, and any

any need of the righteousnesse of Jesus Christ, then they imagine that so long as their hearts are upright and sincere, and they do desire and indeavour to do their best to fulfill the Law, God will accept of what they do, and make up their imperfect obedience with Christ's perfect obedience, and so will justifie them and save them; but all this while their owne workes must have a hand in their justification and salvation, and so they are still of the workes of the Law, and therefore under the curse: the Lord be mercifull both to you and them, and bring you under the blessing of *Abraham*.

Nom. Sir, I thank you for your good wishes towards me, and for your great paines which you have now taken with me; and so I will for this time take my leave of you; onely, Sir, I could wish, if it might not be too much trouble to you, that you would be pleased at your leisure to give me now inclyning a copy of

what you have this day said concerning the Law.

Eva. Well, Neighbour Nomologista, though I shall hardly spare so much time, yet because you do desire it, and in hope you may receive good by it, I will ere long finde some time to accomplish your desire.

Neb. I pray you, Neighbour Nomologista, tarry a little longer and I will go with you.

Nom. No, I must needs be gone, I can stay no longer.

Eva. Then fare you well, Neighbour Nomologista, and the Lord make you to see your sins.

Nom. The Lord be with you, Sir.

Neb. Well, Sir, now I hope you have fully convinced him that he comes far short of keeping all the Comimandments perfectly, I hope he will no longer be so well conceited of his owne righteousnesse as he hath formerly been. But now, Sir, I pray you tell me before I depart, whether you would have me to en-

N deavour

deavour to make the same use of the Law which you have advised him to make.

Eva. No, Neighbour Neophitus, I looke not upon you as an unbeliever, as I did upon him, but I looke upon you as one who have already been by the Law driven out of your selfe unto Jesus Christ; I looke upon you as a true beleever, and as a person already justified in the sight of God by faith in Christ, and so as one who are neither to question your inheritance in heaven, nor feare your portion in hell. And therefore I will not perswade you to labour to yeeld obedience to the Law, by telling you, that the more obedient you are thereunto, the easier torments you shall have in hell, as I did him. Neither would I have you to make application of the curse of the Law to your selfe, as I advised him to do; for if you do truly and throughly beleeve (as God requires you) that Jesus Christ the Son of God, and your

I b. 3. 23.

surety, hath by his active and passive
obedience fully discharged and paid
both the debt and the forfeiture
which the Law and Justice of God
obliged you to pay, then will not
you yeeld obedience to the Law to
pay that which you do truly believe
is fully paid and discharged already ;
and if you do not yeeld obedience
to the Law to discharge that, then
do you not yeeld obedience to the
Law in hopes to be thereby made
just or justified in the sight of God ;
and if you yeeld not obedience to the
Law, in hopes to be thereby made
just or justified in the sight of God,
then are you not of the workes of
the Law ; and if you are not of the
workes of the Law, then are you not
under the curse of the Law ; and if
you be not under the curse of the
Law, then must you not make appli-
cation of the curse unto your selfe.
And therfore whensoeuer you shall
either heare or reade these words,
Cursed is every one which continueth

not in all things which are written in the Booke of the Law to do them, and your conscience telſ you that you have not nor do not continue in all things, and that therefore you are accursed ; then do you make ſo much uſe of the curse, as thereby to take occaſion by faith to cleave more cloſe unto Christ, and ſay, O law thy curse is not to come into my conſcience, my conſcience is freed from it ; for though 'tis true I have not continued in all things which are written in the Booke of the Law to do them , yet this my ſurety Jesus Christ, hath con tinued in all things for me, ſo that al though I am unable to pay either the debt or the forfeiture , yet he hath paid them both for me, and ſo hath diſcharged me from the curse, and therefore I feare it not.

Neo. But, Sir, though I be a belee ver, and ſo be ſet free from the curse of the Law, yet I ſuppoſe I ought to endeavour to do whatſoever is required, and to avoyd whatſoever is for bidden in the Law.

Eus.

Eua. Yea, Neighbour Neophitus, that you ought indeed, for minde it I pray you, thus stands the case, So soone as any man doth truly beleeve, and so is justified in the sight of God, then as the holy Ghost, from the testimony of holy Writ doth warrant us to conceive. Jesus Christ, or which is all one, God in Christ, doth deliver unto him whatsoever is required and forbidden in the ten Commandments, saying, This hand writing, even this Law of Commandments, which was against thee, and contrary to thee, whilst it was in the hands of my Father, as he stood in relation to thee as a Judge, and was not cancelled, but had the curse or penalty annexed unto it, and so had power to coavince, accuse, condemne, and binde thee over to punishment; I who undertooke for thee, and became thy surety, have paid the principall debt, and have also answered the forfeiture which did lye against thee for the breach of that bond; and

Col. 2. 14.
Eph. 2. 15.

1 Jai. 30. 14.

Heb. 7. 22.

*Ellon. on
Col. p. 311.
312.*

my Father hath delivered it into
mine hands, and I have blotted out
the curse or penalty, so that one let-
ter or title remains not for thee to
see: yea I have taken it out of thy way,
and fastened it to my Crosse; yea, and
tome it in peeces with the nailes of
my Crosse, so that it is altogether
frustrate, and hath no force at all a-
gainst thee; yet notwithstanding the
matter contained in this Law, even
those precepts & prohibitions which
I have now delivered unto thee, be-
ing the minde and will of my Father,
and the eternall and unchangeable
rule of righteousness, and that which
is in my heart, *Psal. 40. 8.* Yea, and
that which I have promised to write
in the hearts of all those that are
mine, *Jer. 31. 33.* yea, and that which
I have promised to make them yeeld
willing obedience unto, *Psal. 110. 3.*
I and my Father do commend it unto
thee, as that rule of obedience
whereby thou art to expresse thy
love and thankfulness unto us for

what we have done for thee; And therefore I will say no more unto thee but this, *If thou love me, keepe my Commandments, Job. 14. 15.* And thou art my friend, *If thou do whatsoever I command thee, Job. 15. 14.*

Neo. But, Sir, doth God in Christ require me to yeeld perfect obedience to all the ten Commandments, according as you have this day expounded them?

Eva. I answer, yea, for though God in Christ do not require of you or any true beleever, any obedience to the Law at all by way of satisfaction to his Justice, for that Christ hath fully done already; yet doth he require, that every true beleever do purpose, desire, and endeavour to do their best to keep all the ten Commandments perfectly, according as I have this day expounded them, witness the saying of Christ himself, *Gen. 17. 1.* *Mat. 5. 48. Be ye therefore perfect as your Father which is in Heaven is perfect.*

Neo. But, Sir, do you thinke it possible that either I or any beleever else should keepe the Commandments perfectly, according as you have this day expounded them?

Eva. O no, both you and I, and every beleever else, have and shall have cause to say with the Apostle, *Phil.3.12 Not as though I had already attained, or were already perfect.*

Neo. But will God in Christ accept of my obedience if it be not perfect:

Eva. Yea, Neighbour Neophitus, you being a justified person, and so it not being in the case of justification, but in the case of childlike obedience, I may without feare of danger say unto you, God will accept the will for the deed, and *will spare you as a man spareth his owne sonne that serveth him, Mal.3.18.* Yea, like as a father pitteth his children, so the Lord will pitty you, for he knoweth your frame, he remembreth that you are but dust, *Psalme. 103. 13,14.* Nay he will not onely spare you and pitty you for what

what you do not, but he will also reward you for what you do.

No. Say you so, Sir, then I beseech you tell me what this reward shall be.

Eph. Why if there be degrees of glory in heaven, as some both godly and learned have conceived there is, then I tell you that the more obedient you are unto the Law, the more shall be your glory in Heaven; but because degrees of glory are disputable, I cannot assure you of that. Howbeit this you may assure your selfe, that the more obedience you yeeld unto the ten Commandments the more you please your most gracious God and loving Father in Christ, *I Sam. 15.22.* And the more your conscience witnesseth that you please God, the more quiet you shall feele it to be, and the more inward peace you shall have, according to that of the Psalmist, *Great peace have they that love thy Law, and nothing shall offend them.* For though faith in ^{165.} the

the blood of Christ hath made your peace with God as a Judge, yet obedience must keep your peace with him as a Father, yea the more your conscience witnesseth that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer.

1 Cor. 3.21. *Beloved,* saith the loving Apostle, *if our hearts condemn us not, then have we boldnesse towards God.* For though faith in the blood of Christ takes away that guilt which subjecteth you to the legall curse, yet obedience must take away that guilt which subjecteth you to a fathetly displeasure. Furthermore you are to know, that the more obedience you yeeld unto the ten Commandments, the more temporall blessings, outward prosperity, and comfort of this life (in the ordinary course of Gods dealing) you *psal. 81.13.* shall have: *O, saith the Lord, that my people had hearkened unto me, and Israel had walked in my ways,* he should

should soone have fed them with the fineness of the wheat, and with honey out of the rock should I have satisfied thee. Besides, the more obedience you yeeld unto the ten Commandments, the more glory you will bring to God, according to that of our Saviour, Joh. 15.8. *Herein is my Father glorified, that ye beare much fruit.* To conclude, The more obedience you yeeld unto the ten Commandments, the more good you will do unto others, according to that of the Apostle, Tit. 3.8. *This is a faithfull saying, and these things I will that thou affirmest constantly, that they which have beleaved in Christ might be carefull to mainaine good workers, these things are good and profitable unto men.*

Neo. But, Sir, What if I should not purpose, desire, and endeavour to yeeld obedience to all the ten Commandments, as you say the Lord requireth, what then? *Ask not me about Eva.* Why then although tis true you have no cause to feare that God will

will proceed against you as a wrathfull judge proceedeth against a Malefactor, yet have you cause to feare that he will proceed against you as a displeased father doth against an offending childe; that is to say, although you have no cause to feare that he will unjustifie you, and unsonne you, and deprive you of your heavenly inheritance, and inflict the penalty of the Law of works upon you, and so condemne you; *For, saith the Apostle, There is no condemnation to them that are in Christ Jesus, Rom. 8.1.* Yet have you cause to feare that he will hide his fatherly face, and withdraw the light of his countenance from you; and that your conscience will be ever accusing and disquieting of you, which if it do, then will you draw back and be afraid to ask any thing of God in prayer; for even as a childe whose conscience tells him that he hath angred and displeased his father, will be unwilling to come into his fathers presence, especially to aske

asked him any thing that he wanteth, even so it will be with you; and besides you shall be sure to be whipped and scourged with many bodily and temporall chastisements and corrections, according to that which is said concerning Jesus Christ and his seed, even true beleevers and justified persons, Psal. 89. 30, 31, 32, 33. If his children forsake my Law, and walke not in my Judgements, if they break my Statutes, and walke not in my Commandments, then will I visit their transgressions with the rod, and their iniquities with stripes. Neverthelesse my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail.

Wherefore, Neighbour Neophitus, to apply these things a little more closely to you, and so to conclude, let me exhort you when you come home to call to minde and consider of every Commandment according as you have heard them this day expounded, and resolve to endeavour your

your selfe to do thereafter; and alwaies take notice how and wherein you faile and come short of doing what is required; and especially be carefull to do this when you are called. To humble your selfe before the Lord in fasting and prayer, and upon occasion of going to receive the Sacrament of the Lords Supper, and so shall you make a right use of the Law.

Nep. And Sir, why would you have me more especially to take notice of my sinnes, when I am called to humble my selfe before the Lord in fasting and prayer.

Eva. Because the more sinfull you see your selfe to be, the more humble will your heart be, and the more humble your heart is, the more fit you will be to pray, and the more the Lord will regard your prayers; wherefore when upon occasion of some hearie and sore affliction, either felt, or feared to come upon your selfe,

selfe, or some sore Judgement and calamity either felt, or feared to come upon the Nation, or place where you live, the Lord calleth you to humble your selfe in fasting and prayer, then doe you thereupon take occasion to meditate, and consider seriously what duties are required, and what sinnes are forbidden in every one of the ten Commandements, and then consider how many of those duties you have omitted, and how many of those sinnes you have committed; consider also the sinfull manner of performing those duties you have performed, and the base and sinfull self-ends which you have had in the performance of them; consider also how many sinfull corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sinne which you doe not commit; and then consider, that although the sinnes which you doe now commit are not a transgression

of

of the law of workes, because you
are not now under the Law, *Rom. 6.*
14. yet are they a transgression of the
Law of Christ, because you are still
under that Law, *1 Cor. 9. 31.* And
though they be not committed a-
gainst God, as standing in relation
to you as a wrathfull Judge, yet have
they been committed against him as
he stands in relation to you as a
mercifull and loving Father; and
though they subject you not to the
wrath of a Judge, nor to the penalty
of the law of workes, yet they sub-
ject you to the anger and displeasure
of a loving Father, and to the penal-
ty of the Law of Christ.

Whereupon doe you draw neare
unto God in prayer, whereupon
doe you draw neare unto God by
prayer, saying unto him after this
manner; *O mercifull and loving Fa-*
ther, I doe acknowledge that the sinnes
which I did commit before I was a Be-
liever were a transgression of the law of
workes, because I was then under that
law,

Law; yet, and that they were committed against thee as thou standest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the Law of workes upon me, and so have cast me to hell; but seeing that thou hast enabled me to beleue the Gospell, to wit that thou hast been pleased to give thine owne Sonne Jesus Christ to undertake for me to become my surety, to take my nature upon him, and to be made under the Law to redeeme me from under the Law; and to be made a curse for me, to redeeme me from the curse, and to reconcile me unto thee by his death. Gal. 4. 4. Gal. 3. 13. Rom. 5. 10. Now I know it standeth not with thy justice to proceed against me by vertue of the Law of workes, and so to cast me to hell. Nevertheless, Father, I know that the sinnes which I have committed since I did beleede, have been a transgessiōn of the Law of Christ, because I am still under that Law. Thus, and I do acknowledge that they have been committed against thee, even

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against thee my most gracious, merciful, and loving Father in Jesus Christ, and that it is therefore meet thou shouldest expresse thy Fatherly anger and displeasure towards me, for these sins which thy Law hath discovered unto me in bringing this affliction upon me at this judgement upon the place or Nation wherein I live: Howbeit, Father, I knowinge that thy Fatherly anger towards thy children is never mixt with hatred, but alwayes with love, and that in afflicting of them thou never intendest any satisfaction to thine enimy Justice, but their amendment even the purging out the remainders of those sinfull corruptions which are still in them; and the conforming of them to thine owne Image: I therfore come unto thee this day to bumble my selfe before thee, and to call upon thy Name al redy for any need or power that I do conceive I have to satisfie thy Justice or to appease thy eternall wrath, and to free my soule from hell. For that I do believe Christ hath fully done

done for me already; but I do it in
hopes thereby to pacifie thy Fatherly
anger and displeasure towards me, and
to obtaine the removall of this affliction
or judgement which I feele or feare;
wherefore I beseech thee to pardon and
forgive these my sinnes ^{1fa.27.9.} which have
been the procuring cause thereof ^{Heb.12.10.} yea,
I pray thee not only to pardon them,
but also to purge them, that so this
may be all the fruit, even the taking
away of sinnes, and making me perfe-
ker of thy holynesse; and then Lord
remove this affliction or judgement
when thy will and pleasure is. And
thus have I shewed you the reasons
why I would have you more especi-
ally to take notice of your sinnes
when you come to humble your
selues before the Lord in fasting and
prayer ^{see folio 147v. 150v. 151v. 152v.} ^{153v.} ^{154v.} ^{155v.} ^{156v.} ^{157v.} ^{158v.} ^{159v.} ^{160v.} ^{161v.} ^{162v.} ^{163v.} ^{164v.} ^{165v.} ^{166v.} ^{167v.} ^{168v.} ^{169v.} ^{170v.} ^{171v.} ^{172v.} ^{173v.} ^{174v.} ^{175v.} ^{176v.} ^{177v.} ^{178v.} ^{179v.} ^{180v.} ^{181v.} ^{182v.} ^{183v.} ^{184v.} ^{185v.} ^{186v.} ^{187v.} ^{188v.} ^{189v.} ^{190v.} ^{191v.} ^{192v.} ^{193v.} ^{194v.} ^{195v.} ^{196v.} ^{197v.} ^{198v.} ^{199v.} ^{200v.} ^{201v.} ^{202v.} ^{203v.} ^{204v.} ^{205v.} ^{206v.} ^{207v.} ^{208v.} ^{209v.} ^{210v.} ^{211v.} ^{212v.} ^{213v.} ^{214v.} ^{215v.} ^{216v.} ^{217v.} ^{218v.} ^{219v.} ^{220v.} ^{221v.} ^{222v.} ^{223v.} ^{224v.} ^{225v.} ^{226v.} ^{227v.} ^{228v.} ^{229v.} ^{230v.} ^{231v.} ^{232v.} ^{233v.} ^{234v.} ^{235v.} ^{236v.} ^{237v.} ^{238v.} ^{239v.} ^{240v.} ^{241v.} ^{242v.} ^{243v.} ^{244v.} ^{245v.} ^{246v.} ^{247v.} ^{248v.} ^{249v.} ^{250v.} ^{251v.} ^{252v.} ^{253v.} ^{254v.} ^{255v.} ^{256v.} ^{257v.} ^{258v.} 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Eva. Because that the more sinfull you see your selfe to be, the more need you will see your selfe to have of Christ, and the more need you see your selfe to have of Christ, the more you will prize him, and the more you prize Christ, the more you will desire him, and the more you do desire Christ the more fit and worthy receiver you will be.

Wherfore when you are determined to receive the Sacrament, then take occasion to examine your self as the Apostle doth exhort you, behold the face of your soule in the glasse of the Law; lay your heart and life to that rule, as I directed you before; then think with your selfe and commune with your owne heart, saying in your heart after this manner, Though I do beleeve that all these my finnes are for Christs sake freely and fully pardoned and forgiven, so as that I shall never be condemned for them, yet do I not so fully and comfortably beleeve it

as

as I ought, but am sometimes apt to question it; and besides, though my sinnes have not dominion over me, yet I feele them too prevalient in me, and I would faine have more power and strength against them; I would faine have my graces stronger, and my corruptions weaker; wherefore I knowing that Christ in the Sacrament of the Lords Supper doth seale up unto me the assurance of the pardon and forgiuenesse of all my sinnes; yea and knowing that the death and bloodshed of Jesus Christ which is there represented, hath in it both a pardoning vertue and a purging vertue; yea, and knowing that the more fully I do apprehend Christ by faith, the more strength of grace, and power against corruptions I shall feele. Wherefore I will go to partake of that Ordinance, in hope that I shall there meet with Jesus Christ, and apprehend him more fully by faith, and so obtaine both more assurance

of the pardon of my sinnes, and the
more power and strength against
them, which the Lord grant you
for Christ his sake. And thus han-
ving also shewed you the reason
why I would have you more espe-
cially to take notice of your sermons
before you come to receive the Sac-
erement of the Lords Supper, I
will now take my leave of you, for
my other occasions do call me away.

Ne. Well, Sir, I do acknowledge
that you have taken great pains both
with my neighbour and me this day,
for the which I do give you many
thanks. And yet I must intreat you to
do the like partie for me which you
promised my neighbour. *N.* *Ne.* *Ne.*
and that is at your leisure to write me
out a copy of the conference we have
had this day.

Ez. Well, neighbour *Nemphy*,
I shall think of it, and it may be ac-
complish your desire. And so the
God of peace be with you.

Ne. The Lord be with you, Sir.

The

Micahel Shoff
his Booke



The difference betwene the Law and the Gospell.

To the Reader.

Qod Readerly the prece-
dente Dialogue contyn-
ning the Lawe, not contain-
ing matter enough to
compleas so many sheetes
as was necessary required, I have
thoughte made to adde therunto som-
what more touching the same mate-
ter, though not after the same man-
ner. There is little more of it to be
attributed unto me than the very gath-
ering and composing of it. That
which I aime at and intend thereiny
is to shew unto my selfe, and others
that shall reade it, the difference be-
twixt the Law and the Gospell, and

point (as I obiective) very needfull for us to be well instructed in; and that for these reasons:

First, because if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other; which, as *Luther* truly saith, doth more mischief than mans reason can conceive; and therefore doth he advise all Christians (in the case of justification) to separate the Law and the Gospell as farre asunder as heaven and earth are separated.

Secondly, because if we know aright how to distinguish betwixt them, the knowledge thereof will afford us no small light towards the true understanding of the Scripture, and will helpe us to reconcile all such places, both in the old and new Testament, as seeme to be repugnant; yea, and it will helpe us to judge aright of cases of conscience, and quiet our owne conscience in time of troublous and distresse; yea, and we shall thereby

thereby be enabled to try the truth
and falsehood of all Doctrines; where-
fore for our better instruction in the
point, we are first of all to consider
and take notice what the Law is, and
what the Gospell is.

Now the Law is a Doctrine partly
known by nature, teaching us that
there is a God, and what God is, and
what he requireth us to do, binding
all reasonable creatures to perfect obedi-
ence both internall and externall,
promising the favour of God, and
everlasting life to all those who yield
perfect obedience therunto; and de-
nouncing the curse of God and ever-
lasting damnation unto all those who
are not perfectly correspondent there-
unto.

But the Gospell is a Doctrine re-
vealed from Heaven by the Sonne of
God, presently after the fall of man-
kinde into sinne and death, and after-
wards manifested more clearely and
fully to the Patriarkes and Prophets
to the Evangelists and Apostles, and
w^m by

by them spread abroad to others; wherent freedom from sinne, the curse of the Law, the wrath of God, death and hell is freely promised for Christ's sake unto all those who truly beleeve on his Name.

Secondly, we are to consider what the nature and office of the Law is, and what the nature and office of the Gospel is.

Now the nature and office of the Law is, to shew unto us our sinne, *Rom. 3. 20.* our condemnation and death, *Rom. 2. 17. Rom. 7. 10.* But the nature and office of the Gospel is to shew unto us that Christ hath taken away our sinne, *Joh. 3. 28.* And that he also is our redemption and life, *Col. 1. 14. Col. 3. 4.*

So that the Law is a word of wrath, *Rom. 8. 2.* and doth avoyd and boyle us, *Rom. 8. 14.*

But the Gospel is a word of peace, *Ephes. 2. 17.*

Thirdly, we are to consider where we may finde the Law written, and where we may finde the Gospel written.

Now

Now we shall finde this Law and this Gospell written and recorded in the writings of the Prophets, Evangelists, and Apostles, namely in the Booke called the old and new Testament, or the Scripture. For indeed the Law and the Gospell are the chief geall heads which comprehend all the Doctrine of the Scriptures: yet are we not to thinke that these two Doctrines are to be distinguished by the booke and leaves of the Scripture; but by the diversity of Gods Spirit speaking in them; we are not to take and understand whatsoeuer is contained in the compasse of the old Testament, to be onely and mearely the word and voyce of the Law; neither are we to thinke, that whatsoeuer is contained within the compasse of the Booke nalleld the newe Testament, is onely and mearely the voyce of the Gospell. For sometyme in the old Testament God doth speake comfort, as he comforted ~~Adam~~ with the voyce of the Gospel. Sometimes also in

in the new Testament he doth threaten and terrifie, as when Christ threatened the Pharisees. In some places againe Moses and the Prophets do play the Evangelists; insomuch that Hierome doubteth whether he should call *Isaia* a Prophet or an Evangelist. In some places likewise Christ and the Apostles supply the part of Moses, Christ himself untill his death was under the Law; which Law he came not to breake but to fulfill; so his Sermons made to the Jewes for the most part run all upon the perfect doctrine and workes of the Law, shewing and teaching what we ought to do by the right law of justice, and what danger infelth in hot performance of the same. All which places, though they be contained in the Booke of the new Testament, yet are they to be referred to the doctrine of the Law, ever having included in them a privy exception of repentance and faith in Christ Jesus; as for example, where Christ thus

thus preacheth, *Blessed are the pure in heart for they shall see God*, Mat. 5.8. Againe, *Except ye be converted and become as little children, ye shall not enter into the Kingdome of Heaven*, Mat. 18.3. And againe, *He that doth the will of my Father which is in Heaven, shall enter into the Kingdome of Heaven*, Mat. 7.21. And againe, the parable of the wicked servant cast into prison, for not forgiving his fellow, Mat. 18.30, the casting of the rich glutton into hell, Lnk. 16.23, And againe, *He that denieth me before men, I will deny him before my Father which is in Heaven*, Lnk. 12.9. with divers such other places, all which I say do appertaine to the Doctrine of the Law: to whom it belongeth in modi
say Wherefore in the fourth place we
are to take heed when we reade the Scriptures, we do not take the Gospel for the Law, nor the Law for the Gospell, but labour to discerne and disting-
uish the voyce of the one from the
voyce of the other; and if we would
know

know when the Law speaketh; and which the Gospell speaketh; let us consider and take this for a note, that when in Scripture there is any Morall Worke commandes to be done; either for the eschewing of punishment, or upon promise of any reward temporall or eternall; or else when any promise is made with the condition of any Worke to be done which is commandanted in the Law, there is to be understood the voyce of the Law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any Law either Naturall, Ceremoniall, or Morall, or any worke dont by us, all those places, whether we read them in the Old Testament or in the New, are to be referred to the voyce and Doctrine of the Gospell; yea, and all those promises of Christis command in the flesh, which we read in the Old Testament; yea, and all those promises in the New Testament which offer Christ upon condition of our

our believynge on his Name, are properlie called the voyce of the Gospell, because they haue no condition of our mortifying annexed unto them, but onely faith to apprehend and receve Jesus Christ, as it is written, Rom. 3. 22. *For the righteousnesse of God which is by faith of Jesus Christ unto all, and upon all that believeth.*

Breffly then, if we would know when the Law speketh and when the Gospell speketh, either in reading the Word, or in hearing it preached, and if we would skilfullie distinguish the voyce of the one from the voyce of the other, we must confidet;

Law. That the Law saith, Thou art a sinner, and therefore thou shalt be damned, Rom. 7. 7. 2 Thess. 2. 12.

Gosp. But the Gospell saith, No, Christ Jesus came into the world to save sinners, and therefore believe on the Lord Jesus Christ and thou shalt be saved, Tit. 2. 15. Act. 16. 31.

Law. Again the Law saith, Knowest thou

The difference betwene

thou art that the unrighteous shall not inherit the Kingdome of God; be not deceived, &c. Cor. 6.9. And therefore thou being a sinner and not righteous shall not inherit the Kingdom of God.

Gosp. But the Gospell saith, God hath made Christ to be sinne for thee who knew no sinne, that thou mightest be made the righteounesse of God in him which is THE L O R D T H T R I G H T E O U S N E S S E, Jer. 23.6.

Lam. Againe the Law saith, Pay me that which thou owest me, or else I will cast thee into prison, Mat. 18.28,30.

Gosp. But the Gospell saith, Christ gave himself a ransom for thee, 1 Tim. 2.6. and so is made redemption unto thee, 1 Cor. 1.30.

Lam. Againe, the Law saith, Thou hast not continued in all that I require of thee, and therefore art accursed, Deut. 27.26.

Gosp. But the Gospell saith, Christ hath redeemed thee from the curse of the

the law, being made a curse for thee,
Gal. 3. 13.

Law. Againe the Law saith, Thou
art become guilty before God, and
therefore thou shalt not escape the
judgement of God, *Romans 3. 19.*

Rom. 2. 3.

Gos. But the Gospell saith, *The Fa-*
ther judgeth no man, but hath com-
mitted all judgement to the Sonne,
Job. 5. 22.

And now knowing rightly how to
distinguish between the Law and the
Gospell, we must in the fifth place
take heed that we breake not the or-
der between these two in applying
the Law where the Gospell is to be
applyed, either to our selves or to
others. For albeit the Law and the
Gospell in order of Doctrine, are ma-
ny times to be joyned together, yet
in the case of justification, the Law
must be utterly separated from the
Gospell.

Therefore whensoever or where-
soever any doubt or question ariseth

of salvation, or our justification before God, there the Law and all good works must be utterly excluded and stand apart, that grace may appeare free, and that the onely promise and faith may stand alone; which faith alone, without Law or workes, bringeth thee in particular thy justification and salvation, through the meere promise and free grace of God in Christ; so that I say, In the action and office of justification, both Law and workes are to be utterly excluded and exempted, as things which have nothing to do in that behalfe; the reason is this, For seeing that all our redemption springeth onely from the body of the Sonne of God crucified, then is there nothing that can stand us instead but that onely, wherewith the body of Christ is apprehended. Now forasmuch as neither the Law nor workes, but faith onely is the thing which apprehendeth the body and passion of Jesus Christ, therefore faith onely is that

that matter which justifieth a man before God, through the Strength of that Object, Jesus Christ, which it apprehendeth ; like as the brazen Serpent was the object onely of the *Israelites* looking , and not of their hands working , by the strength of which object, through the promise of God, immediately proceeded health to the beholders : So the Body of Christ being the object of our faith, striketh righteousness to our soules, not through working, but through believing.

Wherefore when any person or persons do feele themselves oppressed and terrifid with the burden of their sinnes , and feele themselves with the Majesty of the Law and the judgement of God terrifid and oppressed, outrayed and thrown down into utter discomfort , almost to the pit of hell, as hapneth sometimes to Gods owne deare servants, who have soft and timorous consciences ; when such soules, I say, do reade or heare

any such place of Scripture which appertaineth to the Law, let them then think and assure themselves that such places do not appertaine or belong to them; nay, let not such one-ly who are thus deeply humbled and terrified do this, but also let every one that doth but make any doubt or question of their owne salvation, through the sight and sense of their sin, do the like.

And to this end and purpose let them consider and mark well the end why the Law was given, which was not to bring us to salvation, not to make us good, and so to procure Gods love and favour towards us; but rather to declare and convict our wickednesse, and make us feele the danger thereof, to this end and purpose, that we seeing our condemnation, and being in our selves confounded, may be driven thereby to have our refuge in the Sonne of God, in whom alone is to be found our remedy. And when this is wrought in us, then

then the Law hath accomplished his end in us, and therefore it is, now to give place unto Jesus Christ, *Who*, as the Apostle saith, *is the end of the Law, Rom. 10.3.* Let every true convicted person then, who feares the wrath of God, death and hell, when they heare or reade any such places of Scripture as do appertaine to the Law, not thinke the same to belong to them, no more than a mourning weed belongeth to a marriage feast; and therefore removing utterly out of their mindes all cogitations of the Law, all feare of judgement and condemnation, let them onely set before their eyes the Gospell, to wit the glad and joyfull tidings of Christ, the sweet comforts of Gods promises, free forgivenesse of sinnes in Christ, grace, redemption, liberty, psalmes, thankes, singing, a paradice of spirituall jocundity, and nothing else; thinking thus within themselves, the Law hath now done its office in me, and therefore must now give place to

its better, that is, it must needs give place to Jesus Christ the Sonne of God, who is my Lord and Master, the fulfiller and accomplisher of the Law.

Lastly, as we must take heed and beware that we apply not the Law where the Gospell is to be applyed; so must we also take heed and beware that we apply not the Gospell where the Law is to be applyed; let us not apply the Gospell in stead of the Laws for as the other before was even as much as to put on a mourning goynge at a marriage feast, so is this but even the casting of pearles before swine, wherein is great abuse amongst many; for commonly it is seene, that these proud self-conceited and unhumblid persons, these worldly epicures and secure Mamonists, to whom the Doctrine of the Law doth properly appertaine, do yet notwithstanding put it away from them, and blesse themselves with the sweet promises of the Gospell, saying, They hope they have

have as good a share in Christ as the best of them all, for God is mercifull, and the like. And contrariwise, the other contrite and bruised hearts, to whom belongeth not the Law, but the joyfull tidings of the Gospell, for the most part receive and apply to themselves the terrible voyce and sentences of the Law, whereby it cometh to passe that many do rejoice when they should mourne, and on the other side many do feare and mourne when they should rejoice. Wherefore to conclude, In private use of life let every person discreetly discerne betweene the Law and the Gospell, and apply to himselfe that which belongeth unto him; let the man or the woman who did never yet to any purpose (especially in the time of health and prosperity) think of or consider their latter end, that did never yet feare the wrath of God, nor death, nor devill, nor hell, but have lived, and do still live a jockond and merry life, let them apply the

curse of the Law to themselves, for to them it belongeth: Yea, and let all your civill honest men and women, who it may be do sometimes think of their latter end, and have had some kinde of feare of the wrath of God, death and hell, in their hearts, and yet have salved up this sore with a plaster made of their own civill righteousness, with a salve compounded of their outward conformity to the duties contained in the Law, their freedome from grosse sins, and their upright and just dealing with men, let these hearken to the voyce of the Law when it saith, *Cursed is every one that continueth not in all things which are written in the Booke of the Law to do them.* But let all self-denying, fearefull, trembling soules, apply the gracious and sweet promises of God in Christ unto themselves, and rejoice because their names are written in the Eooke of life.

The



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